Scattered Pearls

Selection during the perusal of interesting events, scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri
S/o
Maulana Muhammad Umar Palanpuri

Vol-2
Part 2-3



DARUL-ISHAAT
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SCATTERED
PEARLS

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volume 2

Part 2 & 3

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Table of Contents

☆☆☆........☆☆☆

بسم اللہ الرحمن الرحیم

Foreword

By

Maulana Muhammad Yunus Palnapuri

بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

بسم الله الرحمن الرحيم

عن ابي صرمة رضي الله عنه ان النبي صلى الله عليه وسلم قال: من ضار ضار الله به۔ رواه ابن ماجه والترمذی وقال هذا حديث غريب۔

On the authority of Sayyidina Abu Sirmah رضی اللہ عنہ. The Prophet صلی اللہ علیہ وسلم said: 'Whoever causes harm, Allah Ta'ala will harm him.' (*i.e.* by Punishing him.)

This has been recorded by Ibn Majah and Tirmidhi, who said that it is a 'gharib' Hadith. *(Mazahir -e- haqq (old edition), 4/156)*

بسم اللہ الرحمٰن الرحیم

خدا کے نام سے آغاز کر رہا ہوں میں
جو مہربان ہے بہت اور رحم والا ہے

I begin in the name of God,
Who is Kind and Merciful.

یہ مانا کہ پر خطا ہوں مگر ہوں تو تیرا بندہ
اگر تو مجھے نباہ لے تو تیری بندہ پروری ہے

I accept that I am full of faults, but yet,
I am your servant after all.
If you put up with me then it is naught but Your kindness toward Your servant.

انقلاب زمانہ واعظِ رب ہیں سن لو!
ہر تغیر سے صدا آتی ہے فافہم! فافہم!

Revolutions of time are an admonition from the Lord, so listen!
each change seems to cry: Understand! Understand!'

جب دنیا جاتی ہے تو حسرت چھوڑ جاتی ہے۔
اور جب آتی ہے تو ہزاروں غم ساتھ لاتی ہے۔

When the world turns its back it leaves behind regret immense.
And when it comes it brings a thousands of sorrows along.

The Noble Prophet صلى الله عليه وسلم days of starvation.

In Musnad Hafiz Abu Ya'ala is a Hadith according to which the Noble Prophet صلى الله عليه وسلم spent several days without eating anything. Driven by the pangs of hunger he went to each of his wives, but they also had nothing to eat. Then he went to his daughter Sayyidah Fatimah رضى الله عنها and said: 'My dear daughter, do you have anything that I could eat?' 'May my parents be sacrificed on you, O Prophet صلى الله عليه وسلم, there is nothing. The Noble Prophet صلى الله عليه وسلم had hardly left, when Sayyidah Fatima's رضى الله عنها maid sent two pieces of bread and some meat to her. Sayyidah Fatima رضى الله عنها took it kept it in some tiffin and said: 'By Allah, I myself, my husband and my children, are all hungry, and we shall stay hungry, for by Allah! This I shall give to Allah's messenger صلى الله عليه وسلم. Then she told Sayyidina Hasan or Sayyidina Husain رضى الله عنهما to go to Allah's messenger صلى الله عليه وسلم and request Him to come. He صلى الله عليه وسلم returned, and Sayyidah Fatima رضى الله عنها said: 'May my parents be sacrificed on you, Allah has arranged some food, which I have kept for you.' He صلى الله عليه وسلم said: 'Dear daughter, bring it here!' when she opened the tiffin she saw that it was full with bread and meat. First she was taken aback by surprise, but then she under stood that Allah must have sent down His blessings on this food, so she thanked Allah and invoked His mercy upon the Noble Prophet صلى الله عليه وسلم and then she brought the dish to her august father صلى الله عليه وسلم.

On seeing the dish, He too, thanked Allah and asked: Daughter, where has this come from?' she answered 'From Allah Who provides for whomever He wills without measure.' He صلى الله عليه وسلم said: 'Allah be thanked! O my dear daughter, Allah made you like the leader of women from Bani Israil (i.e. Sayyidah Maryam رضى الله عنها). Whenever Allah granted her something, and she was asked about it, she would reply: '(It came from Allah, who provides for whomever He wills without measure.'

There after Allah's Messenger صلى الله عليه وسلم called Sayyidina Ali رضى الله عنه; then He صلى الله عليه وسلم Sayyidina Ali, Sayyidah Fatima, Sayyidina Hasan Sayyidina Husain, the Mothers of the Faithful,

and all people of his house رضوان الله علیهم اجمعین ate to their satisfaction, and yet the same quantity of food was left. This food was then distributed among the neighbors. Indeed, this was an abundant blessing from Allah. *(Tafsir Ibn Kathir, Urdu, 1/406)*

From this incident is learnt that our beloved Prophet صلى الله عليه وسلم patiently bore hunger and hardship.

Women who are religiously inclined should make it a habit to say:

هُوَ مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ

'It comes from Allah. Indeed, Allah provides without measure for whomever He wills.' *(Surah Al- Imaan, 37)*

Imam Bukhari رحمة الله عليه Swallows his anger

Abdullah bin Muhammad Sayadani رحمة الله عليه mentioned: Once I presented myself to Imam Bukhari رحمة الله عليه. His maidservant was just coming out, when she stumbled against a small table on which an ink-pot was kept. The ink-pot fell and the ink was spilt. The Imam said to her in a some- what angry tone: 'How are you walking?' she said: 'How am I supposed to walk when the whole way is blocked?'

On hearing this reply, the Imam said calmly 'Go, I have set you free.' Sayadani further related: I said: 'What she said should have annoyed you, besides yet you set her free?' He replied: I put up with whatever she had said or done.' *(Translation of Sahih Bukhari by wahiduz- Zaman, p 13)*

In one Hadith comes: 'O son of Adam when you get angry, then swallow your anger. I shall then swallow My anger when I am angry with you.'

Some other traditions state 'O Son of Adam, if you remember Me when you are angry (i.e. when you swallow your anger for My sake), then I shall remember you when I am angry (i.e. I shall save you from ruin).*(Tafsir Ibn Kathir, Urdu, 1/457)*

How Umar Bin Abdul Aziz invited the Rajas of India to accept Islam

Umar bin Abdul Aziz wrote seven latters to the Rajas of India, Inviting them to accept Islam. He also promised them that if they accepted his invitation. Then they would be allowed to continue their reign, and their rights and duties would be the same as those of other Muslims. The Rajahs there had already heard about his noble character, so they accepted Islam and named them selves after the Arabs. *(Tarikh Da'wato Azimat 1/49)*

During Umar bin Abdul Aziz's reign, there was no one to accept Zakah.

Yahya bin Said رحمة الله عليه relates: Umar bin Abdul Aziz had put me in charge of collecting Zakah in Africa. After collecting Zakah. I tried to find someone who deserves this money, but in vain. I could not find a single destitute who would be entitled to receive Zakah. Thanks to Umar bin Abdul Aziz, every one was well to do. Finally I purchased some slaves, set them free and put the Muslims in charge of looking after their needs.

Another Quraishi relates that during Umar bin Abdul Aziz's short reign, people would bring huge amounts of money to pay their Zakah, to be distributed among the poor. There was however no other choice but to return the money, since during Umar bin Abdul Aziz's reign each and every Muslim was well to do. There was no one left who would deserve Zakah. Apart from those apparent blessings - which were only a secondary result of a truly Islamic government - there, had been another great revolution: the people's preferences and inclinations had changed. His contemporaries remarked: 'During Waleed's reign, we used to talk about buildings and architecture, because that was Waleed's natural inclination. Which had also influenced the thinking of his subjects. Sulaiman was fond of Women and delicious food. During the reign of Umar bin Abdul Aziz, people used to talk about optional acts of worship and Divine remembrance. When two, three people got togather, they would

ask each ether about their worship at night, or how much part of the Holy Qur'an they knew by heart, or when they would finish one reading of the whole Qur'an, or how many fasts they kept per month. *(Tarikh Dawat – o- Azmat 1/50))*

An easy method to be saved from worries

Shah Phulpuri رحمة الله عليه stated: No matter how much one is over come by the state of 'Qabdh', or how much one is enshrouded in spiritual darkness, there is a remedy for it, even if this state continues for years. A person in this conditions should perform Wudhu and then offer two Rakah Salat-ut- tawhbah. There after he should cry unto his Lord in utmost humility and seek His forgiveness. Then he should recite 360 times:

يَا حَيُّ يَا قَيُّومُ لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

This recital contain two of Allah's beautiful names (ياحی یا قیوم), and there are some traditions which indicated that these names are (Ism-e-Azam).

These two names are followed by an Ayah through the blessings of which Sayyidina Yunus عليه السلام was redeemed from three darknesses – the first darkness was a dark night, the second darkness was the darkness under water, and the third darkness was the darkness inside the stomach of the whale. Allah Most High Himself described Sayydina Yunus's state thus:

وَهُوَ مَكْظُوْمٌ

'While he was silently suffering after distress.' *(Surah Qalam, Ayat 48)*

كظم Means extreme anxiety and distress which one suffers in silence. Allah Most High however saved Sayyidina Yunus عليه السلام through the blessings of this Ayah. Allah further states.

وَكَذَالِكَ نُنْجِي الْمُؤْمِنِيْنَ

'Thus we save the believers.' *(Surah Ambia, Ayah 88)*

From this is learnt that this prescription shall remain effective until the Day of Judgment. Whoever recites this blessed Ayah shall Insha Allah be saved from distress. *(Sharah Masnavi Maulana Rumi, Maulana Makim Huhammad Akhter, 1/136))*

Exemplary grooming by an exemplary mother

Imam Ghazali was an outstanding religious scholar and a 'Wali', *i.e.* a friend of Allah. If one looks at his life, then one comes to realize what great impact his mother's upbringing had on him.

Muhammad Ghazali رحمة الله عليه and Ahmad ghazali رحمة الله عليه were brothers. They lost their father in early childhood. They were orphans during their child hood. They were brought up by their mother, It has been related that their mother groomed them in such an exemplary manner that they grew up as virtuous, knowledgeable young men.

Both of them had a different temper, Imam Ghazali رحمة الله عليه was a scholar and preacher par excellence, and besides that he also functioned as Imam! His brother, too was extremely virtuous and a scholar, but he used to offer his prayers in solitude.

Once Imam Ghazali رحمة الله عليه said to his mother" 'I am such a great scholar and preacher, and that I am Imam of a mosque; but my brother does not offer prayers behind me. Dear mother please request my brother to offer prayers behind me.' His mother complied, and consequently Imam Ghazali's brother joined the congregation. After one Rakat however he broke his prayer and left the congregation. This incident perturbed Imam Ghazali very much. After the prayer he went home worried and dejected.

His mother asked him: 'Son, you seem upset.' He said: Dear Mother, it would have been better if my brother had not come today. He came, offered one Rakah with congregation, then in the second Rakah he left and offered his prayer alone.' On hearing this Imam Ghazali's mother called her younger son and asked him why he had done so. He said: 'Dear Mother, the first

Rakah he offered with full Submission and humility, but during the second Rakat, his concentration was not directed to Allah. That's why I left the congregation and offered the prayer all alone,' She then asked Imam Ghazali. 'Is that true?' he said: 'Yes. Before the prayer I read a book on Fiqh (Islamic jurisprudence), and there were some Masa'ail (issues) pertaining to Nifaas (bleeding after delivery) which I was thinking about. Then when I commenced the prayer, I diverted my attention to Allah, but during the second Rakah those issues Nifaas (bleeding after delivery) came again to my mind, so my concentration was disturbed for a while. This is why I made this mistake.' The honorable Imam's mother sighed: 'Alas, neither of you is of any use for me!' Both brothers were extremely disturbed when they heard their mother's reply.' Imam Ghazali رحمة الله عليه immediately sought forgiveness: 'Dear mother I made a mistake. I should not have done that!' The other brother however asked: 'Dear mother, I experienced Kashf (manifestation); it was because of Kashf (manifestation) that I broke my prayer. Why did you say that I am of no use to you?" His mother replied: 'One of you was lost in issues pertaining to Nifaas (bleeding after delivery), and the other was busy examining his brother's world within. None of you was thinking of Allah. This is why none of you is of any use to me. *(Dawa -e- Dil, p 211)*

Types of Martyrs

1) One who is slain in the path of Allah is a martyr.
2) One who dies from a stomach ailment or dropsy is a martyr.
3) One who drowns is a martyr.
4) One who dies buried under a collapsed building is a martyr.
5) One who dies from plague is a martyr.
6) One who dies from pneumonia is a martyr.
7) One who is burn to death is a martyr
8) A woman who dies during pregnancy is a martyr.

9) A woman who dies as a virgin is a martyr.

10) A woman who dies any time after childbirth and before weaning her child is a martyr.

11) One who dies from tuberculosis is a martyr.

12) One who dies while on a journey is a martyr.

13) One who falls from his riding -beast while journeying in the way of Allah and then dies is a martyr.

14) One who dies while guarding the frontiers of an Islamic state is a martyr.

15) One who falls into a earth-hole and then dies is a martyr.

16) One who falls prey to wild animals is a martyr.

17) One who dies a natural death while journeying in the way of Allah is a martyr.

18) One who is killed while defending his family, his religion or his life is a martyr.

19) One who earnestly desires martyrdom, but had no chance to earn himself that rank, and then dies, still longing for martyrdom, is a martyr.

20) One who is unjustly thrown into prison by a tyrant and then dies there is a martyr.

21) One who dies bearing witness to the unity of Allah is a martyr.

22) One who dies from fever is a martyr.

23) One who stands in front of a tyrant and calls him unto goodness and then is killed because of that is a martyr.

24) One who is trampled to death by his riding-beast - i.e. one who dies during an accident such as a car accident or a plane - crash- is a martyr.

25) One who dies after being bitten by a venomous creature is a martyr.

26) One who fell in love but remained chaste without ever disclosing his secret and then dies is a martyr.

27) One who suffers travel-sickness during a voyage and

then dies is martyr.

28) A woman who remained patient and steadfast after her husband took a second wife shall get the reward of a martyr.

29) A person who recites twenty five times a day:

اَللّٰهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِيْمَا بَعْدَ الْمَوْتِ

shall get the reward of a martyr, even if he dies a natural death.

30) One who regularly offers the Ishraq and chast prayer, who fasts three days per month and who never leaves the witr-prayer, regardless of whether he is on a journey or not, shall get the reward of a martyr.

31) One who holds firm unto the Sunnah of Allah's Messenger صلى الله عليه وسلم at a time when everyone else goes astray, and then dies, is a martyr.

32) One who dies while striving for religious knowledge – that means one who attends classes, or one who writes or compiles books on religion, or one who attends a gathering of scholars, is a martyr.

33) One who had dedicated himself to entertaining people as his guests, to serve them and look after their needs, is a martyr.

34) One who is injured on the battle-field but does not die immediately, rather lives long enough even to benefit any thing pertaining to this worldly life is a martyr.

35) One who dies choking from a sip of water (such a person is known as 'Shareea') is a martyr.

36) One who provides food stuff to the Muslims is a martyr.

37) One who earns for his family and slaves is a martyr.

38) A Muslim who falls ill and recites forty times a day Sayyidina Younus's عليهم السلام prayer: (لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظّٰلِمِيْنَ) and then dies during the illness, is a martyr. And if he recovers, then he shall be

forgiven.

39) There is a Hadith according to which an honest trustworthy trader shall be with the martyrs on the Day of Judgment.

40) One who dies during the night preceding Friday is a martyr.

41) In one Hadith comes that a Mu'adhdhin who gives Adhan only for Allah's sake, and without taking any wages, resembles like a martyr who is drenched in blood. Besides that, the grave of such a Mu'adhdhin shall not- be infested by vermin.

42) The Noble Prophet صلی اللہ علیہ وسلم said: One who invokes blessings upon Me once, Allah blesses him ten times. One who invokes blessings upon me ten times, Allah blesses him hundred times. One who invokes blessings upon Me hundred times, Allah writes redemption from hypocrisy and Hell) between his eyes, and on the Day of Judgement Allah Most High shall keep such a person with the martyrs.

43) It has been related that anyone who recites in the morning three times:

اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

And then the last three Ayah (verses) of Surah Hashr. Allah then appoints seventy thousand angels to pray for his forgiveness until evening, and if this person dies during that day, then his death shall be that of a martyr; And if he recites these Ayah (verses) in the evening. Then he shall get the same reward.

It has further been related that the messenger of Allah صلی اللہ علیہ وسلم advised someone: 'when you lie down at night, recite the last three Ayah (verses) of Surah Hashr before you fall asleep. If you die during that night. Then you shall die as a martyr.

44) It has been related that someone who dies from epilepsy

is a martyr.

45) Anyone who dies during Hajj or Umrah is a martyr.

46) Anyone who dies in the state of Wudhu (Ablution) is a martyr.

47) Anyone who dies during the month of Ramadhan in Baitul Muqaddas, in Makkah or in Madinah is a martyr.

48) Anyone who dies from consumption is a martyr.

49) Anyone who is afflicted with trials and tribulations and yet neither looses patience nor laments about his fate and then dies, is a martyr.

50) Anyone who recites:

لَهُ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ

is a martyr.

51) It has been related that anyone who lives up to ninety years.

52) Or dies while being possessed by an evil spirit.

53) Or dies while his father is pleased with him.

54) Or any woman who dies while her husband is pleased with her, is a martyr.

55) A just ruler or Qadhi (Judge) who always makes fair decisions, is a martyr.

56) Any Muslim who treats a weak Muslim with kindness, is a martyr. *(Taken from: Mazahir – e- haqq, new edition , 2/347)*

Three ailments where there is no need to visit the patient.

Sayyidina Zaid bin Arqam رضی اللہ عنہ said: 'the Noble Prophet صلی اللہ علیہ وسلم visited me when I suffered from pain in my eye.' *(Musnad Ahmad, Sunan Abi Dawud)* From this Hadith is learnt that it is a Sunnah to visit some one whose eyes ache or who has got some other problem with his eyes. In Jamius-Saghir is a tradition according to which there are three ailments because of which one does not need to visit the patient sore eyes, tooth ache and boils.

These two apparently contradictory traditions can be reconciled as follows, that such people should refrain from visiting a person suffering from any of these three ailments, whose visit would cause him unnecessary trouble. It might be that he'll have to open his eyes, which would cause him trouble in case he is suffering from some eye-disease. Talking to the visitors might be difficult for someone who has got a tooth ache.

And someone who is suffering from boils might find it difficult to sit properly in front of his guests. If the visitors are people whose coming and going does not-cause the patient any inconvenience, then there is nothing wrong with their visiting the patient. *(Mazahir-e-Haqq, new edition 2/352)*

Rabia Basri's رحمة الله عليها childhood, her abstinence and her piety.

Rabia Basri رحمة الله عليها was a high ranking saint. Once someone asked her: 'What made you long for Allah?'

She replied: 'I was seven years old when a famine broke out in Basra. My parents had died and my sisters had all gone to different places. I was called Rabia (*i.e.* the fourth) since I had three elder sisters, and I was the fourth. A person captured me and sold me for six Dirhams. The man who had bought me made me work very hard. One day I fell and broke my arm. I put my face on the ground and cried: 'O Lord, I am a poor orphan girl, kept as a prisoner. Have mercy on me! I only want to please you. As long as You are pleased I don't care about anything else.' I then heard a voice: 'O weak one, don't you grieve. Soon you shall attain a rank so high that even those who attained proximity will envy you.' When I returned to my master's house I started to fast during day, and to pray at night in a corner of the house. Once it happened that when half of the night had already passed, I was praying and crying unto Allah. I said: 'O Lord, you know that it is my heart's desire to live according to Your command. Worshipping You is the light of my eyes. You know my intention that if I was not enslaved by one of your bondman, I would not cease to worship You even for the wink of

an eye, but You have imprisoned me through one of your servants. I was praying in this manner when my master saw a lamp above my head. The lamp floated in the air, unsuspended by any rope or chain. The lamp shone so brightly that the whole house was illuminated by its light. The next day my master called me. He treated me with great honour and respect and then he set me free. I asked him for permission to leave. Then I went into the wilderness, far away from the town, to worship my Lord. Each night I offer thousand Rakah of prayer. *(Misali Khawatin, M. Ishaq Multani)*

72 signs of the Day of Judgment

It has been reported from Sayyidina Huzaifah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: Seventy -two things shall come to pass before the Day of Judgment:

1) The people shall begin to neglect their prayers - Nowadays the majority of Muslims are not very regular in offering their prayers, hence this statement does not seem to come surprisingly. This prophecy however was made at a time when prayer was the mark of distinction between a believer and an infidel. No matter how sinful a Muslim might have been during those days, he would not leave his prayers. It was during those days that the Noble Prophet صلی اللہ علیہ وسلم had made this statement.
2) When people shall betray their trusts, i.e. when they misappropriate whatever has been entrusted to them.
3) When they begin to take interest.
4) When telling lies is considered lawful, i.e. when telling lies is thought of as an art.
5) When minor quarrels lead to bloodshed, i.e. when people kill each other over petty matters.
6) When they sell religion for worldly benefits.
7) When relations are severed, i.e. when people begin to maltreat their relatives.
8) When they erect high bunildings.

9) When justice becomes rare.

10) When falsehood becomes truth.

11) When people begin to wear silken clothes.

12) When oppression becomes common.

13) When divorces are on the rise.

14) When sudden deaths becomes common.

15) When a dishonest person will be considered as honest.

16) When an honest person is considered as dishonest, i.e. when an honest person is falsely accused of having committed an act of dishonesty.

17) When a liar is considered as truthful.

18) When a truthful person is considered as a liar.

19) When false accusations prevail.

20) When rain brings no relief from heat.

21) When people instead of longing of children begin to detest them, i.e. just like people used to pray for children they will pray not to have any. Nowadays family planning is in, as well as the slogan: 'Two kids are enough.'

22) Mean folks will live in luxury and pleasure.

23) Noble people will face great hardship, and if they remain noble, they will be cut off from the rest of the world.

24) Rulers and ministers will take to falsehood.

25) Trustees will breach the trust.

26) Tyrants will be leaders.

27) Ulama (Scholars) and Quraa (i.e. Islamic religious scholars and recitors of the Holy Qur'an) will become corrupt, they will lead a sinful life inspite of their knowledge and their reciting the Holy Qur'an.

28) When people will wear dresses made from the hide of animals.

29) While their hearts are more repugnant than a cadaver,

i.e. people will be dressed in fine garments made up of the hide of animals, but in their hearts they are more disgusting than rotten dead flesh.

30) And far more bitter than Aloes.

31) When gold becomes common.

32) The demand of silver will increase.

33) When sins are on the rise.

34) When peace and security vanish.

35) When copies of the Holy Qur'an are elaborately embellished.

36) When mosques are superbly deco rated.

37) When high minarets are constructed.

38) And yet hearts are deserted.

39) When liquor will be consumed.

40) When punishments prescribed by the Holy Shariah (Islamic Jurisprudence) shall be suspended.

41) When a slave-girl gives birth to her mistress, i.e. when a daughter treats her mother like a slave-girl.

42) When a naked, bare-footed uncivilized people shall rule; i.e. when people of low birth, low standing in society and of despicable character shall become rulers.

43) When women do business side by side with men (as it has become common nowadays).

44) When men emulate women.

45) When women emulate men; i.e. when men adopt female fashion and women adopt male fashion. This too, holds true in our age. At times, when one encounters a particularly fashionable character, it is difficult to determine whether it is a man or a woman.

46) When people swear other than Allah.

Note: one may swear only by Allah, His Attributes and the Holy Quran. Swearing by the Holy Qur'an is permissible since it is the word of Allah and speech is

one of Allah's attributes. If however someone swears by the Qur'an, intending the book as such, then it is not permissible. M Amin Palanpuri)

One must not swear by anything besides Allah and His Attributes, but at that time people will swear saying: By your father!',· 'By Ghauth-e-Pak!' 'By Mawla Ali!' etc.

47) When even Muslims will give false evidence without being asked to do so. 'Even Muslims' Implies that people already do so, but at that time even Muslims will not hesitate to give false evidence.

48) When people greet only those whom they know. That means when walking some where, people will not bother to greet those who pass by, unless they know them. The Noble Prophet صلى الله عليه وسلم however said:

وتُقْرِءُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

'And greet those whom you know as well as those whom you do not know.'

One should try to greet those whom one meets on the way, but if there are so many people, they were would stop from doing whatever doing, then there is no harm in not greeting them. There will however come a time when people will not greet even a single person. Thus the custom of greeting one another with 'Salam' will come to an end.

49) When religious knowledge will be taught for non-religious ends. May Allah protect us! The purpose of doing so will be earning of degrees, employment, fame, respectable standing in society, etc.

50) When deeds of the Hereafter are done for worldly ends.

51) When spoils of war are considered as personal property. Spoils of war means here all kinds of national assets. Such assets will be considered as personal property and handed accordingly.

52) When entrusted goods will be thought of as booty. That means if someone was given something as a trust, he will consider it as booty.

53) When Ẓakah (obligatory charity) will be thought of as penalty.

54) When the worst man of a people becomes their ruler.

55) When a man will disobey his father.

56) When a man will treat his mother badly.

57) When he will harm his friends.

58) When he will obey his wife.

59) When evil people will raise their voices in the mosques.

60) When songstresses will showered with honour and respect.

61) When musical instruments will be kept with great care.

62) When liquor will be consumed openly.

63) When oppression will be considered a matter of pride.

64) When justice will be sold, i.e. justice will be sold in courts of law. One who gives money will get justice.

65) When lots of policemen will be seen.

66) When Qur'an will be sung like songs, i.e. the Holy Qur'an will become a means of entertainment. People will listen to it for enjoyment rather that to ponder about its contents or to earn reward.

67) When the wool of predatory animals will be used.

68) When the latter generations abuse and criticize the former generations, saying; 'This was wrong, there they erred, that was a mistake' etc. Nowadays many people find fault with the noble companions رضوان الله عليهم اجمعين, others abuse the Imams who conveyed the Islamic message to us, and blame them that they lacked reason to understand the Holy Qur'an and the Sacred Ahadith, that they had no idea about religion.... As per their claim, they are the ones who understood religion properly.

69) Then Allah will send a red storm against you.
70) Or Earthquakes.
71) Or people's faces will be wiped out.
72) Or stone will rain from heaven, or Allah will send any other kind of punishment. May Allah protect us!

Now look at-each of those signs, have not all of them become apparent in our society? The punishment which has been unleashed against us is in fact the out come of our misdeeds. *(Durr-e-Manthur 6/52, referred to in Islahi Khutbaat 7/214 - 220)*

Sayyidina Tamim Dari's رضی اللہ عنہ acceptance of Islam

Sayyidina Tamim Dari رضی اللہ عنہ narrates: I was in Syria when the Holy Prophet Muhammad صلی اللہ علیہ وسلم was commissioned, during a travel I become late in a way so I decided to become a guest of chief Jinn "as it was assumed by the Arabs during ignorance era that each forest and valley is governed by a Jinn (ghost), when I lived down on bed a caller called me he was invisible to me he said "seek Allah's shelter and protection; (I become astonished as I was asking for any Jinn's shelter); he further said. "We the Jinn, can't protect anyone against Allah: By God it was unbelievable for me. Then he said the Allah's Holy prophet Muhammad صلی اللہ علیہ وسلم has been arrived and we (Jinn) have offered the prayer behind him, we become muslim and all are submitted to his teaching and we are his followers now. And all the mischiefs of the Jinns become ended, even they can't ascend to sky in case they are fired with stars, so, go to submit before the Holy prophet Muhammad صلی اللہ علیہ وسلم, the prophet of the lord of the worlds and be a Muslim. Next morning Sayyidina Tamim Dari رضی اللہ عنہ went to a place called 'Dair Ayyub' and told a priest there the whole story. The priest said: 'the Jinn told you the truth. The Prophet shall appear in the Holy city of Makkah. Thereafter he shall migrate to the Holy city of Madinah. He is the most excellent of all prophets علیہم السلام, hurry before anyone reaches there before you,' Sayyidina Tamim Dari رضی اللہ عنہ said: 'I gathered courage and

went on my way. Finally I presented myself to the Noble Prophet صلى الله عليه وسلم and became Muslim.' *(Hayatus-Sahabah 3/649)*

How the Tawrah and Zabur describe the Muslim Ummah

1) In the Zabur is written that on the Day of Judgment Sayyidina Muhammad's صلى الله عليه وسلم Ummah Shall be given the light of the Prophets عليهم السلام. *(Hayatus- Sahabah 1/45)*

2) In the Tawrah comes that their calls to prayer shall fill the skies (i.e. they shall call to prayer from high minarets and other elevated places.

3) They shall offer the prescribed prayers on time, even if they are in the middle of the desert, they shall tie their lower garments around their waists, and they shall wash their limbs during ablution. *(Hayatus-Sahabah 1/46)*

Note: *Alhamdulillah* even today our companions are particular about offering their prayers, no matter where they are. Where at the station, on the train, at the bus top - our companions offer their prayers wherever they find a spot to do so.

A prophetic prescription of how to save oneself from a tyrant's oppression

When the Noble Prophet صلى الله عليه وسلم exhorted Sayyidina Husain رضى الله عنه to accept Islam, the latter said: 'What about my tribe and my family? I am afraid lest they harm me if I accept Islam. Teach me some prayer.' The Noble Prophet صلى الله عليه وسلم said: 'Recite these words:

اَللّٰهُمَّ اَسْتَهْدِيْكَ لِاَرْشَدَ اَمْرِىْ وَزِدْنِىْ عِلْمًا يَّنْفَعُنِىْ

'O Allah guide me toward what is best for me and increase me in knowledge which benefits me.'

Sayyidina Husain رضى الله عنه recited these words and accepted

Islam before leaving the gathering. *(Hayatus - Sahabah 1/93)*

The Sinful Ummah and the Forgiving Lord

On both sides of Paradise there are three line written with golden letters. The first line reads.

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The second line reads:

'What-ever we have sent ahead (charity or other good deeds), we have got the reward thereof; whatever we have consumed (during our worldly life), we have reapt the benefit thereof; whatever we have left behind is lost.'

The third line reads:

'The sinful Ummah and the Forgiving Lord'. *(Muntakhab Ahadith, p 47)*

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ

'And Allah calls unto the abode of peace.' *(Surah Yunus, Ayat 25)*

وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ

'And Allah calls unto Paradise and forgiveness by His leave.' *(Surah Baqarah , Ayat 221)*

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

'O mankind, worship your Lord who has created You and those before you so that you may become pious.' *(Surah Baqarah, Ayat 21)*

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ

'O mankind, fear your Lord who has created you from a single soul.' *(Surah Nisaa, Ayat 1)*

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾

'O Mankind fear your Lord! Indeed, the tremor of the Hour is a mighty affair.' *(Surah Hajj, Ayat 1)*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

'O ye who believe, fear Allah as He ought to be feared and do not die save as Muslim'. (Surah Al-e-Imran verse 102)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ

'O ye who believe! Obey Allah and obey the Messenger and those in authority from among you.' *(Surah Nisaa, verse 59)*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

'O Ye who believe guard yourselves and your families

against a fire.' (*Surah Tahrim, verse* 6)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا

'O you who believe, turn to Allah with sincere repentance.' *(Surah Tahrim verse 8)*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝٧٧ وَجَـٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ

'O ye who believe, bow and prostrate and worship your Lord and do good that you may succeed, and strive for Allah As one ought to Strive.' *(Surah Hajj verse 77-78)*

Note: There are many other verses like the ones cited above. This most humble servant however has mentioned only ten.

The time for patience

There is a time for patience. As time goes by, everyone learns to cope with an affliction. This however does not bring the promised reward for patience. Patience which one adopts all on his own in order to get over some misfortune is rewarded.

In one Hadith is mention of an old woman whose son had died. The Noble Prophet صلى الله عليه وسلم happened to pass by the woman who was crying, lamenting and recounting the happy moments with her son. The Noble Prophet صلى الله عليه وسلم said to her: 'Be patient!' She cried: 'Has your son died so that you'd know I am suffering?' He kept quite and left the old woman had not recognized the Messenger of Allah صلى الله عليه وسلم. On being told who he was, she came running behind Him and said: 'Now I shall be patient!' He صلى الله عليه وسلم said:

اَلصَّبْرُ عِنْدَ الصَّدْمَةِ الْاُوْلٰی

'If one remains patient right at the time of affliction, then such patience yields reward.'

A strange incident concerning a wall

One man from among Bani Israil (children of Israil) had died. He had two sons who quarreled about the division of a wall. Their quarrel was on its peak, when they heard a voice come from the wall. The voice said: 'Don't quarrel with each other. Listen to my story. Once upon a time I was a great king. Then I died and my body turned into dust. Then a potter came, collected that dust, worked it into clay and form a vessel. Then someone broke me. For a long time I was left in pieces, then again I was turned into sand and dust. Then some people took this sand and dust and made bricks from it. Now you see me in the shape of bricks. Why are you quarreling about something so low and despicable of this world?'

One poet said quiet aptly"
How proud and arrogant he was;

Wherever he went 'give way' was called.
Let me tell you one thing,

Today not even the place of his grave is known.

Alas! How deceptive this world is. People are enamoured with it in spite of its fleeting, short lived nature. With its colourful sights it distracts man from the hereafter and leads him astray. May Allah grant us all true yearning for the everlasting pleasures of paradise. Amin. *(Gulistan – e- Qana'at, p 492)*

People are of four kinds with regard to offspring

As far as offspring are concerned, people are of four kinds. Allah Most High says in the Holy Qur'an:

لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ

لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

'To Allah belongs the Kingdom of the heavens and the earth. He creates whatever He wills. He grants daughters to whomever He wills and He grants sons to whomever He wills, or He grants them both, sons and daughters, and He makes barren whomever He wills. Indeed He, He is all-Knowing, All-Mighty.' (*Surah Shura, Ayat* 49-50)

Allah has stated that there are four kinds of people:

1) Those whom He gave only sons.
2) Those whom He gave only daughters.
3) Those whom He gave sons and daughters.
4) Those whom He gave neither sons nor daughters.

This kind of distinction and differentiation is one of Allah's signs. No one is able to change what Allah has decreed in this regard. This differentiation is with regard to offspring.

People are of four kinds with regard to their parents:

1) Sayyidina Adam عليه السلام had been created from dust. He had neither a father nor a mother.
2) Sayyidina Hawah had been created from Sayyidina Adam عليه السلام. She had no mother.
3) Sayyidina Isa عليه السلام was born from a woman. He had no father.
4) The rest of mankind has been created from the union between man and woman.

فَسُبْحَانَ اللّٰهِ الْعَلِيْمِ الْقَدِيْرِ

People are of four kinds with regard to their faith

People are of four kinds as far as their faith is concerned. The Messenger of Allah صلی اللہ علیہ وسلم said that the children of Adam were created of different types.

1) There are people who are born as Muslims (i.e. their parents were also Muslims). They live and they die as Muslims.
2) There are people who are born as infidels (i.e. their parents were infidels). The live and they die as infidels.
3) There are people who are born as Muslims. They live as Muslims and die as infidels.
4) There are people who are born as infidels. They live as infidels and die as Muslims (i.e. some time before their death, they accept Islam.) *(Mishkat Sharif, p 437)*

May Allah let us live and die as Muslims Amin!

People are of four kinds with regard to their anger

People are of four kinds as far as their anger is concerned. The Messenger of Allah صلی اللہ علیہ وسلم said:

1) Some people get angry soon and calm down soon. They are neither to be praised nor are they to be blamed.
2) Some people take long to get angry and long to calm down. They too, are neither to be praised nor are they to be blamed.
3) The best from among you are those who take long to get angry and who quickly calm down. (O Allah, let us be among them.')
4) The worst from among you are those who get angry soon and who take long to calm down. *(Mishkat Sharif, p 437)*

People are of four kinds with regard to loans.

People are of four kinds as far as their loans are concerned. The Noble Prophet صلی اللہ علیہ وسلم said:

1) Some people are quick as far as paying back a loan is concerned, but they are harsh with their own debtors. Such people are neither to be praised nor are they to be blamed.
2) Some people delay the repayment of their loans, and they treat their debtors with lenience, too. Such people are neither to be praised nor are they to be blamed.
3) The best among you are those who are quick unpaying back loan, and who are also lenient with their debtors.
4) The worst from among you are those who delay the repayment of their loans and who are harsh with their debtors. *(Mishkat sharif, p 437)*

How the custom of greeting one another with 'Salam' began

It has been related from Sayyidina Abu Hurairah رضی الله عنه that the Messenger of Allah صلی الله علیه وسلم said: After Allah had created Adam علیه السلام, he blew the spirit of life into him. This made Adam علیه السلام sneeze. He said: 'الحمد لله' and his Lord replied 'یرحمك الله'. His lord then said: 'Go to the group of angels sitting over there and greet them with 'السلام علیکم'. Adam علیه السلام did as commanded. When he said 'السلام علیکم', the angels replied by saying: 'السلام علیك ورحمة الله'. When he come back, Allah Most High said: 'indeed, this shall be the greeting among you and a your offspring.' *(Tirmidhi, Mishkat p 400)*

Sayyidah Aisha's رضی الله عنها counsel

Sayyidina Nafi' narrates: I used to carry my merchandise to Syria. Once I intended to take it to Iraq. Before doing so I went to Sayyidah Aisha رضی الله عنها for her advice. She said: 'don't do that, for I heard the Messenger of Allah صلی الله علیه وسلم say: When Allah has appointed for any of you a means of provision, then do not leave it, until it changes on its own.

That means do not leave whatever source of livelihood you have. If however circumstances change. If you incur losses, or if there is any other pressing reason, then it is different matter.

(Tablighi aur Islami Mazamin, p 246)

One incident that brought Sayyidina Umar رضی اللہ عنہ closer to Islam

Sayyidina Umar رضی اللہ عنہ related one incident that took place before he accepted Islam: 'Once I went to the Noble Prophet صلی اللہ علیہ وسلم, who was in Masjid -ul- Haram. When I stood behind Him, He began to recite Surah Haaqqah. The beautiful composition, sequence of topics, the style and eloquence of this Surah left me utterly amazed. I thought: 'The Quraish are right, this person is a poet.' Right them He صلی اللہ علیہ وسلم recited:

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

'Indeed, this is the word of a Nobel messenger. And (it is) not the word of a poet, little it is that you believe.' (Surah Haaqqah, Ayaat 40-41)

I then thought: 'Well, if He's not a poet then He's a soothsayer for sure!' Just then the Noble Prophet صلی اللہ علیہ وسلم recited:

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

'And neither (it is) the word of a soothsayer, little it is that you remember.' *(Surah haqqah, Ayat 42)*

He صلی اللہ علیہ وسلم continued reciting until he reached the end of the Surah. This was the first incident that the truth of Islam had penetrated each sphere of my being.' This was one of those special incidents that made Sayyidina Umar رضی اللہ عنہ accept Islam. *(Tafsir Ibn Kathir, 5/425)*

Allah Ta'ala's secret conversation with His believing bondsmen

Sayyidina Safwan رضی اللہ عنہ said: I was sitting with Sayyidina Abdullah bin Umar رضی اللہ عنہما Holding his hand, when a person came and said: 'What did you hear from Allah's Messenger صلی اللہ علیہ وسلم about the secret conversation that shall take place between Allah and His believing bondmen on the Day of Judgment?' He said: "I heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'On the Day of Judgment Allah shall call His believing bondmen into His presence. He shall then put His arm on him, and screen him from the people. Then Allah shall make him admit his sins, asking him: 'Did you do this? Did you do that?' This shall continue until the believer thinks he is utterly ruined. Allah shall then say to him: 'See, I covered up your sins during your worldly life, and today I forgive you.' Then he shall be given his record of good deeds. *(Tafsir Ibn Kathir, 1/382)*

When people begin to hoard gold and silver then recite this prayer.

Sayyidina Shidad bin Aws رضی اللہ عنہ said: I shall narrate a Hadith, make sure you retain it The Messenger of Allah صلی اللہ علیہ وسلم said: when people begin to hoard gold and silver, then recite this prayer abundantly:

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْئَلُكَ شُكْراً نِعْمَتِكَ وَ اَسْئَلُكَ حُسْنَ عِبَادَتِكَ وَ اَسْئَلُكَ قَلْبًا سَلِيْمًا وَ اَسْئَلُكَ لِسَانًا صَادِقًا وَ اَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوذُبِكَ مِنْ شَرِّ مَاتَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ۔

'O Allah, I ask your steadfastness in affairs, and firmness upon guidance. And I ask you gratitude for (all) your blessings, and I ask You (ability to) worship You in the best of manners, and I ask You a sound, serene heart, and I ask of you a truthful tongue, and I ask of you all the good things that You know, and seek refuge in You from all the evil things You know, and I ask You for forgiveness for all that You know. Verily You are Knower of all

unseen affairs.'

Protection against all harms except death

In Musnad Bazzar is a Hadith according to which the Noble Prophet صلی اللہ علیہ وسلم said: 'If you recite Surah Fatiha and Surah Ikhlas after lying down on your bed, then you shall be protected against all harms except death.' *(Tafsir Ibn Kathir 1/32)*

It is permissible to take remuneration for reciting a spell

In Sahih Bukhari, in the chapter about the virtues of the Holy Qur'an, is mentioned a Hadith narrated by Sayyidina Abu Said Khudri رضی اللہ عنہ, he says: Once while on a journey, we halted somewhere. Within no time a slave girl came running and said: 'The chief of our tribe has been bitten by a snake. None of our men is around. Is there anyone among you who can recite a spell?'

One of us got up and went with the girl. Before that we had no idea that he knows how to recite a spell. He went to the chief, recited something and blew over him. By Allah's grace the chief recovered completely. As a token of gratitude he gave us thirty goats and entertained us with plenty of milk. When our man returned, we asked him: 'How do you know to recite a spell?' he said: 'I merely recited Surah Fatiha and blew over him.' We advised him not to use whatever we had received as a gift until the Messenger of Allah صلی اللہ علیہ وسلم could be consulted. On returning to Madinah, we told the Messenger of Allah صلی اللہ علیہ وسلم about the matter. He asked: 'How did he know that this surah can also be recited as a spell? Divide whatever he has been given and also give me my share.' *(Tafsir Ibn Kathir 1/30)*

How the messenger of Allah صلی اللہ علیہ وسلم rewarded a grateful beggar

In Musnad Ahmad comes that once a beggar passed by the Messenger of Allah صلی اللہ علیہ وسلم. He صلی اللہ علیہ وسلم gave him a date. The beggar got angry and refused to accept the date Soon afterwards another beggar passed by and the Messenger of

Allah صلى الله عليه وسلم offered him the same date. The beggar took it gladly and said: 'This is a present from Allah and His messenger صلى الله عليه وسلم.' He صلى الله عليه وسلم then ordered that the beggar be given twenty Dirham and according to another tradition He ordered His maid-servant to take the beggar to Sayyidah Um Salamah's رضى الله عنها house so that he be given 40 Dirhams which were deposited with her. *(Tafsir Ibn Kathir 3/57)*

Deeds done for show shall be cast away

Sayyidina Anas رضى الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said: On the Day of Judgment a person's record of good deeds shall be presented to Allah. Allah shall then say: Cast away this deed, accept this one and this one, and cast away that one.' An angel shall then speak up: 'O Lord, as far as we know, these are not but good deeds!' Allah shall reply: 'The deeds that I ordered to be cast away were not done for My pleasure alone. They were done for show. Today I shall accept only those deeds that were done for My pleasure.' *(Tafsir Ibn Kathir 3/282)*

Acquiring tremendous light

Hafiz Abu Bakr Bazzar رحمة الله عليه mentioned in his book a tradition according to which the Messenger of Allah صلى الله عليه وسلم said: 'Anyone who recited the following Ayah at night, shall be given a light equal to the distance between Makkah and Adan:

فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ *(Surah Kahaf, Ayat 110)*

Four things that are full of goodness blessings and cure.

Ibn Jarir cited Sayyidina Ali as follows: 'If any of you desires to be cured, then he should write any Ayah of the Holy Qur'an on any piece of paper and wash it with rain water. Then he should take some of his wife's Mahr (dower) (with her consent of

course) and purchase honey from it.

(The honey should then be mixed with the rainwater) then he should drink it. This contains cure for several reason:

Allah Most High has said about the Holy Qur'an:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

'And We reveal of the Qur'an that which is a cure and a mercy for the believers.' *(Surah Bani Israil, Ayah 82)*

Another Ayah states:

وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا

'And We send down from the sky blessed water.' *(Surah Qaf, Ayah 9)*

فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا

"But if they of their own accord remit unto you a part there of, then you are welcome to consume it." *(Surah Nisaa, Ayah 4)*

And Allah Most high said with regard to honey:

فِيهِ شِفَآءٌ لِّلنَّاسِ

'In it is a cure for mankind.' *(Surah Nahl, Ayah 69)*

In Ibn Majah comes a tradition according to which the messenger of Allah صلی اللہ علیہ وسلم said: 'Anyone who takes each month for three days some honey right in the morning, shall never suffer from any serious trouble.' *(Tafsir Ibn Kathir 3/129)*

Note: From this is learnt that there are four things which are full of blessing and goodness:

1. The Holy Qur'an. 2. Rain water.

3. Honey and 4. One's wife's Mahr (dower).

Some scholars have mentioned that anyone who runs his own business should invest some of his wife's Mahr (dower) into his businesses, which will In-sha-Allah prosper. Mahr (dower) is a source of goodness of the husband as well as the wife.

A message from Paradise to the believers.

It is a very important message. Anyone who acts accordingly shall inherit Jannatul Firdous.(Paradise) It has been related that after Allah had created Jannatul Adan (Paradise). and adorned it with trees and other things, he looked at it and said: 'Say something!' Paradise then recited the following Ayah which were revealed in the Holy Qura'n.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ
خَٰشِعُونَ ﴿٢﴾ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ
حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ
وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ
يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾ ٱلَّذِينَ
يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾

'Successful indeed are the believers. Who are humble in their prayers. And who are payers of the Zakah. And who

guard their modesty. Save from their wives or the (slaves) that their right hands possess, for then they are not blame worthy. But whose craveth beyond that, such are transgressors. And who are shepherds of their pledge and their covenant. And who pay heed to their prayers. These are the heirs, who will inherit Paradise. Therein they will abide.' *(Surah Muminoon, verses 1-11)*

Six attributes and characteristics of those who are truly successful

These verses have been mentioned six attributes and characteristics of those who are truly successful:

1) Offering the prayer with humility. Khushoo' means to humble one's spirit and khudoo' means to adopt an out ward pose of humility.

2) Keeping aloof from useless, absurd talk and other vanities.

3) To pay the Zakah (obligatory charity), i.e. discharge the duties related to one's wealth, or to keep one's wealth, one's body and soul pure and clean.

4) To fulfill one's covenants and promises, and to keep one's trust, to deal with others in an open, fair and clean manner.

5) And finally, to guard the prayers to offer the prayers at its appointed time, duly regarding its pre-requisites and etiquettes.

   This clearly shows how much importance has been given to the prayer- it was mentioned at the beginning and the end of this discourse. *(Fawaid Usmani)*

This is the message which Paradise sent to the believers. Fortunate is he who acts accordingly and tries to acquire these attributes and characteristics. In-sha-Allah such a person shall inherit Jannatul Firdous. (Paradise)

The Noble Prophet's صلى الله عليه وسلم blessed character traits

Imam Nisai recorded in his Kitab-ul-Tafsir from Yazid bin Babanoos that he once asked Sayyidah Aisha رضی الله عنها: 'What was the noble Prophet's صلی الله علیه وسلم character like?' she said: 'The Holy Qur'an was his character.' Thereafter she recited the above ten Ayah. She then said: The Noble Prophet's صلی الله علیه وسلم character was like that.' *(Ma'ariful Qur'an 6/293)*

A message from an invisible caller

In Ibn Abi Hatim a pious man has been quoted as saying: 'I was captured in the Roman empire by infidels.' One day I heard an invisible caller call from a mountain-peak: 'O Lord! I am amazed at-one who has expectations from others than you although he has recognized you. O Lord! I am amazed at one who presents his needs to others although he has recognized you.'

After a little while the caller's voice could be heard again:

'O Lord! I am amazed at one who does that which pleases others and displeases You although He has recognized You.' On hearing this the pious man asked the caller: 'Who are you? Are you a Jinn or a human being?' The caller said: 'I am human. Divert your attention from things that are of no use to you and do that which is beneficial for you.' *(Tafsir Ibn Kathir 4/474)*

Always seek occasions of mercy from your Lord

After Sayyidina Muhammad bin Musallamah Ansari رضی الله عنه had died, a piece of paper was found in the sheath. On the paper was written! 'Always seek accessions of mercy from your Lord, it might well be that you are praying for tremendous good at a time when Allah's mercy prevails, as a result of which you shall abstain such bliss and happiness after which you shall never ever grieve or regret.

The fate of those who are humble and those who are proud

Imam Baihaqi رحمة الله علیه wrote in Shabul Iman that Sayyidina Umar Farooq رضی الله عنه once stood on the Minbar (Pulpit) and said: 'O people take to humility and humbleness, for I heard the

Messenger of Allah صلی اللہ علیہ وسلم says:

مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ فَهُوَ فِي نَفْسِهٖ صَغِيْرٌ وَ فِي اَعْيُنِ النَّاسِ عَظِيْمٌ ـ وَمَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ فَهُوَ فِي اَعْيُنِ النَّاسِ صَغِيْرٌ وَ فِي نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ اَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ اَوْ خِنْزِيْرٍ۔

'Whoever humbles himself for Allah's sake, Allah shall elevate him. Such a person will consider himself as insignificant whereas people shall hold him in high esteem.

And whoever is proud, Allah shall humble him. Such a person is held in low esteem by the people whereas he thinks highly of himself, until people think of him even less them of dogs and swine's.' *(Mishkat Sharif)*

Three things that lead to Salvation and three things that lead to ruin.

Sayyidina Abu Hurairah رضی اللہ عنہ narrated that the messenger of Allah صلی اللہ علیہ وسلم said: 'Three things lead to salvation and three things lead to ruin. The three things that lead to salvation are: To fear Allah openly and secretly, to say what is right when one is pleased or displeased, and to spend with moderation whether one is well to do or in dire strait. Three things that lead to ruin are: To follow one's desires, covetousness and avarice, and haughtiness; And this is the worst out of those three. *(Mishkat, p 434)*

The tree that resembles a believer

In Sahih Bukhari it has been related from Sayyidina Abdullah bin Umar رضی اللہ عنہما that he said: 'We were sitting with the Messenger of Allah صلی اللہ علیہ وسلم. He said: 'Tell me which tree resembles a believer? This tree does not shed its leaves, neither in autumn nor in spring, and it bears fruit in every season. Sayyidina Abdullah bin Umar رضی اللہ عنہما said: 'I wanted to answer that it is the date-tree; but when I saw that Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ who were also

sitting there. Kept quiet, I kept quiet, too.'

When we got up from there, I mentioned the matter to my father. He said: 'dear son, had you answered them then this would have been dearer to me than anything else.' *(Ibn Kathir 3/66)*

How to save oneself from envy, suspiciousness and superstitions

In Tabarani has been mentioned the following: 'Three traits shall remain in my Ummah: Superstitious, envy and suspiciousness.' One person asked: 'How can one avoid these traits? The person was told: 'When you envy someone, seek forgiveness. When you suspect someone, give up those thoughts and don't believe in them. When you become superstitious, no matter if prompted by a good or an evil omen, then let it not stop you from your work.' *(Tafsir ibn Kathir, Surah Hujurah Ayat 12)*

No one can escape death

Allah Most High stated in Surah Jum'ah:

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

'Lo! The death from which you try to escape will surely meet you, and afterward you will be returned unto the knower of the invisible and the visible, and He will tell you what you used to do.' *(Surah Juma'h Ayat 8)*

That means no matter how much you abhor death, there is no place where you could take refuge from it. No matter how hard you try, or in how many forts you hide, death will overtake you wherever you are. And after death you shall

have to stand before Allah in the Divine court. (Fawaid Uthmani)

The similitude of one who tries to escape death

In Muajjam Tabarani is a Marfoo' Hadith according to which the similitude of one who tries to escape death is that of a fox who has taken a loan from earth. Out of fear that the earth will demand back her loan, the fox keeps running and running. Then, when it gets tired it hides in its hole. It hardly hide when the earth demands back her loan. The fox then starts running again, until it finally dies while on the run. *(Ibn Kathir)*

The Muslim Ummah will not give up four things belonging to the days of ignorance (A prophecy made by Allah's Messenger صلی اللہ علیہ وسلم)

Abu Ya'la mentioned: My Ummah will not give up four things belonging to the days of ignorance:

1) Priding oneself in one's ancestors.
2) Insulting others regarding their ancestry.
3) Asking rain from the stars.
4) Mourning over the dead. *(Nawha)*

It was further said that if female mourner dies with out repentance, then on the Day of Judgment she shall be made to wear a dress made of sulphur and a sheetcausing her unbearable itch. In Sahih Muslim is a Hadith according to which the messenger of Allah صلی اللہ علیہ وسلم had cursed female mourners, and those who listen to such a woman. *(Ibn Kathir, Prior to Surah Saff)*

The cure for incurable ailments

Baghawi and Thalabi recorded from Sayyidina Abdullah bin Masood رضی اللہ عنہ that he happened to pass by a patient who was seriously ill. Sayyidina Abdullah bin Masood رضی اللہ عنہ then whispered the concluding Ayaah of Surah Muminoon into his

ear, after which the patient recovered immediately:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

Deemed you then that We had created you for naught, and that ye would not be returned unto Us? Now Allah be Exalted, the True King! There is no god but Him, The Lord of the throne of Grace. He Who calls unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! Disbelievers shall not be successful. And say: My Lord, forgive and have mercy, for you are best of All who show mercy.' *(Surah Muminoon, verses 115-118)*

When the Messenger of Allah صلی اللہ علیہ وسلم asked Sayyidina Abdullah bin Masood رضی اللہ عنہ what he had whispered into his ear, he said that he had recited these three Ayah. The Messenger of Allah صلی اللہ علیہ وسلم then said: 'By Him in whose hands is my soul, if anyone who has got firm faith would recite these Ayaat over a mountain, then the mountain could leave its place. *(Ma'ariful Qura'n 6/338, with reference to Qurtubi and Mazhari)*

Allah Most High has kept tremendous healing power in the following:

1) The Holy Qur'an contains healing powers.

2) Charity contains healing powers.
3) Zam Zam contains healings powers.
4) Honey contains healing powers.
5) Strengthening ties of kinship contains healing powers.
6) Surah Fatiha contains healing powers.
7) The black seed (Kalonji) contains healing powers.
8) Traveling has got healing powers Shaikh-ul-Hadith Muhammad Zakariya رحمة الله عليه wrote in Fadhail-e- Hajj the following with reference to Kanzul Ummal: "There is a Hadith which state: 'Perform hajj (pilgrimage), you shall become self-sufficient; travel and you shall get healthy. That means a change of climate often proves highly beneficial. This has been witnessed many times. *(Fadhail-e-hajj, p 28)*

The company of handsome boys often leads to mischief

In order to save oneself from homosexuality, one must avoid all that might lead to this accursed practice. One especially ought to shun the company of beardless youth. Some Tabai'in stated that beardless handsome attendants are far more dangerous for a devout worshipper than ferocious beasts of prey Hasan bin Zakwan said: Don't spend too much time with the children of the rich, for their features resemble those of women, and their temptation exceeds that of virgins. The reason is that a woman might become lawful for a man, in one way or the other, but there is no way of making a boy lawful unto oneself.

Abdullah bin Mubarak رحمة الله عليه narrated that once Sufyan Thawri رحمة الله عليه entered a hamam (Bath Room). A handsome young man was also there. Sufyan Thawri رحمة الله عليه then had the young man sent away, saying: 'A woman is accompanied by one devil but a handsome boy is accompanied by more then ten devils.' *(Shub'ul Iman 4/360)*

This is also the reason why the Noble Prophet صلى الله عليه وسلم commanded to let children who have reached the age of discretion on separate beds, so as to save them right in the

beginning from acquiring any bad habits. One should keep an eye on children so that they don't spend too much time, especially times of privacy, with elder boys. If several children live in one room then they should be given separate beds and blankets.

From the above details is learnt that one may satisfy one's desire only with one's lawfully wedded wife or one's rightfully possessed slave-girl. The Holy Shariah (divine Islamic law) has sanctioned no other way. Regulations concerning Hijab and gender-segregation also serve this very purpose to free society from licentiousness and indulgence in wrong practices. If anyone thus guards his modesty, then Allah shall grant him paradise in turn, Insha Allah.

Sayyidina Abdur – Rahman bin Awf's رضی اللہ عنہ shroud

Sayyidina Sahl bin Saad رضی اللہ عنہ narrated that once a.woman come to the Messenger of Allah صلی اللہ علیہ وسلم and gave him a sheet saying: 'O messenger of Allah صلی اللہ علیہ وسلم, I have woven this sheet with my own hands, and, brought it to you so that you may wear it.' The Messenger of Allah صلی اللہ علیہ وسلم gladly accepted the sheet. He then used it as lower garment and went out. Right at that time Sayyidina Abdur Rahman bin Awf رضی اللہ عنہ came and said: 'What a nice sheet. Please give it to me.' The Messenger of Allah صلی اللہ علیہ وسلم said: 'Fine', went back in changed His clothes and sent the sheet to the one who had asked for it. Some companions who had witnessed the scene then criticized the companion who had asked for the sheet. They said: 'You knew quite well that the Messenger of Allah صلی اللہ علیہ وسلم never turns down a request. You should not have asked for the sheet.' That person said. 'I only asked for it so that I may use it as (part of my) shroud.' Sayyidina Sahl رضی اللہ عنہ further said: 'it happened just like that. When Abdur Rahman bin Awf died, he was shrouded in the same sheet.' *(Bukhari sharif 1/170, 381; 2/864, 892; Makarimul Akhlaq p 245)*

Husband and wife should not see each other's concealed parts.

(Do not skip this article lest you begin to suffer from forgetfulness)

According to the Islamic teachings, even husband and wife should not loose their sense of shame and modesty when in privacy. They ought to avoid looking at each other's concealed part, as far as possible.

In one mursal tradition Sayyidina Abdullah bin Masud رضی اللہ عنہ reported that the Noble Messenger صلی اللہ علیہ وسلم said:

إِذَا أَتَىٰ أَحَدُكُمْ أَهْلَهُ فَلْيَسْتَتِرْ وَلَا يَتَجَرَّدْ تَجَرُّدَ الْعِيْرَيْنِ

'When any of you goes unto his wife, then he should take to concealment without getting naked like animals.

Modesty demands that even husband and wife avoid seeing one another's concealed parts. Sayyidah Aisha رضی اللہ عنہا narrated: 'I never saw the concealed parts of Allah's Messenger صلی اللہ علیہ وسلم, nor had he ever seen mine.' This matter should be duly regarded so as to give a proof of one's sense of shame and modesty. Children are greatly affected by their parents' behavior and character. If we adopt bashfulness and modesty then our children too, will develop these traits. Similarly, It we adopt immodest-ways, then this will have considerable impact on our children. Nowadays all sorts of obscenities of below humanity are shown on television, and society tries hard to adopt the promoted life-style.

We seem to have forgotten that our Lord and Creator Knows whatever we do no matter whether in public or in private if He sees us in such a deplorable condition, then He will surely detest it. We ought to feel ashamed from Allah. Only a well developed sense of shame and modesty can save us from bad habits. Another point is that according to some scholars carelessness in this regard leads to forgetfulness, so far that one cannot even remember important things. Allaamah Shani رحمۃ اللہ علیہ mentioned that playing with one's private parts and looking at them is one of those things that cause forget fulness. *(Shami 1/225)*

Looking at one's private parts (without genuine necessity)

should be avoided in any case.

The evil consequences of slandering & tale-bearing

Imam Ghazali related a thought-provoking incident while expounding the evil consequences of slandering and bearing tales Once a person went to the market to buy a slave. One of the slaves was according to his like. The seller said to him: 'There is no defect in this slave but he has got the bad habit of slandering.' The person yet decided to buy the slave. Hardly a few days had passed, when the slave succumbed to his habit. He went to his master's wife and said to her: 'Listen, Your husband does not like you anymore. He thinks of getting himself a slave-girl. So at night, keep a blade with you to cut some of his hair. I will than cast a spell on him so that he again begins to love you.' This wife agreed and got herself a blade. The slave then went to his master and said to him: 'Listen, your wife has a relationship with another man and wants to get rid of you. Better be on the watch!' At night when he went to his wife, he saw that she has got a blade. He thought: 'So the slave was right!' he then killed his wife with the same blade, before she could say something. When the woman's family got the know about this they killed the husband in retaliation. Thus two respectable families were driven to bloodshed. *(Ihya Uloomud-din)*

In other words slandering and tale-bearing is habit that has got potential to turn the whole society into mischief and evil. Sayyidina Huzaifa رضی الله عنه narrated: 'I heard the Messenger of Allah صلی الله علیه وسلم say:

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

'No slanderer shall enter paradise.' *(Mishkat sharif. P 411)*

The best and the worst of people

It has been related from Sayyidina Abdur Rahman bin Awf رضی الله عنه and Sayyidah Asma bint Yazid رضی الله عنها that the Noble Prophet صلی الله علیه وسلم said: The best among Allah's bondsmen are those who make you remember Allah when you behold

them, and the worst among Allah's bondsmen are those who go about bearing tales and slandering others. Such people create a rift among friends, and such people always wait for an opportunity to blame innocent people. *(Mishkat, p 415)*

A strange incident regarding the punishment in the grave: - Don't cheat others

Abdur Rahman bin Mahmood Maghwali said: 'I was with Sayyidina Abdullah bin Abbas رضی الله عنهما when some people came and said: 'we had set out to perform Hajj (pilgrimage). When we had reached Zatus-Siffah, one of our companions died. We bathed him and shrouded him. After we had dug his grave, we saw that a huge black snake had occupied the grave, We then started digging somewhere else, and again there was that huge black snake. We left the body of our compainon there and came to you so that you may help us.'

Sayyidina Ibn Abbas رضی الله عنهما said: 'The snake is the manifestation of the evil deeds he used to do. Go and bury him in that grave by Allah! Even if you would dig up the whole earth, you would always find that snake!' he was then buried. When those people returned from their journey, they went to their dead companion's widow to ask her about his deed. She said: He used to sell grain. Every day he would take some grain out of the sack to feed his family. Then he replaced the grain he had taken with husk and sold his ware for the price of grain.' He thus cheated others into buying husk at the rate of grain. *(Baihaqi, Shu'bul Iman)*

On the Day of Judgment Sayyidina Ibrahim علیه السلام shall be the first one to be clothed

Imam Bukhari رحمة الله علیه recorded the following tradition from Sayyidina Abdullah bin Abbas رضی الله عنهما in his Sahih (Book):

The Noble Prophet صلی الله علیه وسلم stood among us to deliver a sermon. He said: 'You shall be raised (from death) naked, bare foot and uncircumcised: 'As we had made (creation) the first

time, We shall return it.' The first of all creatures to be dressed on the Day of Judgment shall be Sayyidina Ibrahim Khalil عليه السلام.

In another tradition comes that on the day of Judgment Sayyidina Ibrahim عليه السلام shall be the first to be clothed. He shall be given two pieces of Qutubi cloth to wear. Then towards the right side of the Mighty throne, Sayyidina Muhammad صلى الله عليه وسلم shall be dressed in a striped set of clothes.

Now one might ask why Sayyidina Ibrahim عليه السلام shall receive this extra ordinary honour of being the first one to be dressed on the Day of Judgment. Scholars have made different statements in this regard:

1) Allamah Qurtubi رحمة الله عليه stated that before Nimrod ordered Sayyidina Ibrahim عليه السلام to be thrown in the fire, he deprived him of his clothes. Allah Most High shall reward him thus.

2) Allamah Haleem رحمة الله عليه stated that since Sayyidina Ibrahim عليه السلام was the most God-fearing person on earth, he shall be clothed first, so that his heart may be at ease.

3) There are some Athaar according to which Sayyidina Ibrahim عليه السلام shall be given this honour in order to known his excellence over other people.

This however does not mean that Sayyidina Ibrahim عليه السلام is superior to our Prophet صلى الله عليه وسلم, since the dress that shall be given to our beloved Prophet صلى الله عليه وسلم shall be superior to the one that shall be given to Sayyidina Ibrahim عليه السلام; so although our beloved Prophet صلى الله عليه وسلم shall not be the first one to be dressed, yet the superb quality of His dress shall reveal His exalted status. *(Fathul Bari 14/468)*

The rank of the poor who migrated for the sake of Allah

On the Day of Judgment each person belonging to Sayyidina Muhammad's صلى الله عليه وسلم Ummah shall – Insha Allah- be given to drink from Hawdh -e- Kawthar. Some people however shall

be given the honour of quenching their thirst before everyone else. They are the ones whom Allah's messenger صلی اللہ علیہ وسلم described thus:

اَوَّلُ النَّاسِ وُرُوْدًا عَلَيْهِ فُقَرَاءُ الْمُهَاجِرِيْنَ الشُّعْثُ رُؤُوْسًا۔ الدُّنُسُ ثِيَابًا

اَلَّذِيْنَ لَا يَنْكِحُوْنَ الْمُتَنَعِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدَدُ۔

'The first of people to come to it (i.e. Hawdh-e-Kawthar) are the poor emigrants, (Those with) disheveled hair and soiled clothes, who were not in a position to marry pampered well-to do women, and for whom doors were not opened'. *(Tirmidhi Shairf 2/67)*

That means no well-to-do respected woman would be prepared to marry such a person; and if any such person was to knock at anyone's door, it would not be opened for him. Such poople were disdained in this worldly life, but in the Hereafter theirs shall be the honor being the first to drink from Hawdh-e-Kawthar.

The worst people in the Muslim Ummah

Trendy, fashionable people are not viewed with favour by Allah Most High. The Noble Messenger صلی اللہ علیہ وسلم has counted such people among the worst people of His Ummah. He صلی اللہ علیہ وسلم said:

شِرَارُ اُمَّتِي الَّذِيْنَ وُلِدُوْا فِي النَّعِيْمِ وَغُذُّوْا بِهِ هِمَّتُهُمْ اَلْوَانُ الطَّعَامِ

وَاَلْوَانُ الثِّيَابِ يَتَشَدَّقُوْنَ فِي الْكَلَامِ

'The worst people from my Ummah are those who are born into comfort and luxury, whose main concern is to get different delicacies and fancy clothes, and who - dare to pride and arrogance - are not able to speak a straight word.'

Sayyidina Umar bin Al Khattab رضی اللہ عنہ said: 'Don't keep running to the bath-houses (in order to adorn yourself), and avoid cleaning your hair again and again. Shun the use of fine

carpets, for Allah's chosen servants are not given to lead a life in luxury.' *(Kitab-uz-Zuhd, p 263)*

Peace and Well-being are the greatest wealth

Living in this world without getting lost in it is the greatest source of mental peace. Even if such a person seems to live in dire straits, he will experience such contentment which is not even enjoyed by the richest of rich. The Noble Prophet صلى الله عليه وسلم said:

اَلزُّهْدُ فِي الدُّنْيَا يُرِيْحُ الْقَلْبَ وَالْجَسَدَ

> 'Not inclining towards this world is a source of contentment of the heart and the body:'

Peace and well-being are the greatest wealth. If one lacks peace of mind, then all the riches of the world are of no use. Peace of mind how ever can be acquired only if one does not incline towards this world more than necessary, if one remains grateful to Allah and well-pleased with whatever pleases Allah.

The attribute which is most helpful in leading a religious life is disinclination towards this world, for a person who is not inclined towards this world does good deeds merely to please Allah, and if anyone does good deeds only for Allah's sake, then Allah shall grant him abundant reward. *(Kitab-uz-Zuhd, p 274)*

The Last person to enter Paradise

It has been related from Sayyidina Abdullah bin Masood رضى الله عنه that the Messenger of Allah صلى الله عليه وسلم said: The condition of the last person to enter Paradise shall be such that he will barely be able to keep himself on his feet. He will be badly scorched by the Fire of hell. With great difficulty he will drag himself out of hell, then on looking back he will exclaim: 'Blessed indeed is He Who has saved me from hell, and indeed, Allah has granted me a favour the like of whole He did not grant anyone from the former and later generations!' Then he will behold a tree and he will say: 'O Lord! Let me reach that tree so that I may rest in its shade and drink from its water. Allah will

say: 'O servant, If I fulfill your desire, will you asked for more?' he will reply: 'No my Lord!' And he will make a firm promise not to asked for more. Allah who fully knows man's restless nature and impatience, will then make him reach the tree. The person will then sit in its shade and drink from its water. Then another even more beautiful tree will appear, and that person will request Allah to let him go to that tree. Allah will ask him: "O servant, didn't you promise not to ask for more. Allah who is well aware of man's restless nature, will then let him go to that tree. The person will sit in its shade and drink from its water.

Then a third, even more beautiful tree shall appear near the gate to paradise, and the person will request to be allowed to go to that tree. When he is allowed to go there, he will hear the voices of the people of paradise, and he will say: 'O Lord, now let me enter paradise!' Allah Most High will say to that person: will you ever stop asking for more? Will you be pleased if I give you twice the world of (as your share) of Paradise?' The person shall utter in astonishment: 'O Bountiful, O Lord of the worlds, are you joking with me?'

After having related this much of the Hadith, Sayyidina Abdullah bin Masood began to laugh. He asked those who were present: 'Will you not ask me why I am laughing?' The people them asked him why he was laughing. He said: 'when the Messenger of Allah صلی اللہ علیہ وسلم mentioned this, he smiled. The companions asked him what made him smile. He said: 'I am laughing because of Allah's laughing, for when this person shall asked Allah: 'O Lord of the worlds, are you joking with me?' Allah will say to him: 'I am not joking with you. I am able to do whatever I want.' *(Muslim 1/105)*

Note: 'Allah's Laughing' refers to His being well-pleased.

Deprived of one true God and deprived of his idol

In Egypt there was a person who lived right next to the mosque. He used to give Adhan and offer the prayer with congregation. His face was radiant with the spirit of obedience and devotion. One day when climbing up the minaret of the mosque to give

Adhan, he beheld the beautiful daughter of a Christian who lived in the vicinity of the mosque. On seeing her he fell madly in love with her. He forgot completely about Adhan and went straight to the girl's house. When the girl saw him, she asked: 'Why did you come? What do you want?' He said: 'I came because I am enamoured with your beauty.' The girl replied: 'I am not going to bring shame to my family.' He said: 'I want to marry you!' The girl said: 'You are Muslim and I am Christian. My father will never agree to this match.'

The man said: 'I will become Christian in order to marry you!' (نَعُوذُ بِاللّٰہِ مِنْ ذَالِكَ) The day had not passed yet when that man had to climb on the roof of his house for some reason. He slipped, fell down and died. Alas! That person had deprived himself of one true God and yet he was not able to get hold of his object of adoration. *(Tazkirah, p 43)*

The greatest of all draughts and its reward

In one tradition comes that the messenger of Allah صلی اللہ علیہ وسلم said:

مَنْ كَظَمَ غَيْظًا وَ هُوَ قَادِرٌ عَلٰى اَنْ يُّنْفِذَهٗ دَعَاهُ اللّٰهُ عَلٰى رُؤُوْسِ الْخَلَائِقِ
يَوْمَ الْقِيَامَةِ حَتّٰى يُخَيِّرَهٗ مِنْ اَيِّ حُوْرٍ شَاءَ

> Anyone who swallows his anger in spite of being able to give vent to it, Allah Most High shall call him on the Day of Judgment in front of whole mankind and let him choose any 'Hoor' he likes. *(Baihaqi, Shubul Iman 6/313)*

In another Hadith comes that the Messenger of Allah صلی اللہ علیہ وسلم said:

مَا جَرَعَ عَبْدٌ جَرْعَةً اَعْظَمَ اَجْرًا عِنْدَ اللّٰهِ مِنْ جِرْعَةِ غَيْظٍ كَظَمَهَا اِبْتِغَاءَ
وَجْهِ اللّٰهِ عَزَّوَجَلَّ۔

> 'The greatest draught as far as reward is concerned in the sight of Allah is the draught of anger which a servant swallows seeking the countenance of Allah.' *(Shub'ul Iman 6/314)*

Indeed, swallowing one's anger and forgiving one's opponent is nothing short of a miracle. Umar bin Abdul Aziz رحمة الله عليه said: Three deeds are most liked by Allah:

1) Forgiving in spite of being in position to take revenge.
2) Controlling one's anger when it is at its peak.
3) Being gentle with Allah's bondmen.

Satan spends the night in the nose of man

One Hadith recommends: 'When you get up from your sleep then snuff water thrice and clean your nose.' The reason behind this is that Satan spends the night in the nostrils of man, where he urinates and defecates, as a result of which on waking up in the morning one's nose is stuffy, and the nasal discharge is polluted through Satan's urine and excrements. If one cleans one's nose well while taking ablution then the effects of Satan's pollution removed. Below is given the Hadith:

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَيْقَظَ اَحَدُكُمْ مِنْ
مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيْتُ عَلٰى خَيْشُوْمِهِ

'On the authority of Sayyidina Abu Hurairah رضى الله عنه who related that the Noble Prophet صلى الله عليه وسلم said: 'When you wake up from your sleep and take ablution, then snuff water thrice and clean your nose, for Satan spends the night in your nostril.' *(Bukhari, 1/465, Hadith no 3189)*

Learn these phrases and teach them to your children

Sayyidina Abu Umamah رضى الله عنه said: Once the messenger of Allah صلى الله عليه وسلم saw me moving lips. He asked me: ';O Abu Umamah, What are you mumbling?' I said: 'O Messenger of Allah صلى الله عليه وسلم I am glorifying Allah.' He صلى الله عليه وسلم said: 'Should I not teach you some phrases which are far superior to your glorifying Allah throughout the day and the night?' I said: 'Of course, O Messenger of Allah صلى الله عليه وسلم, do teach me!' He said: 'Say

سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ، سُبْحَانَ اللّٰهِ مَلأَ مَا خَلَقَ۔ سُبْحَانَ اللّٰهِ
عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، سُبْحَانَ اللّٰهِ مَلأَ مَا فِي الْأَرْضِ وَالسَّمَاءِ،
سُبْحَانَ اللّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهٗ، سُبْحَانَ اللّٰهِ مَلأَمَا أَحْصٰى كِتَابُهٗ،
سُبْحَانَ اللّٰهِ عَدَدَ كُلِّ شَيْءٍ، سُبْحَانَ اللّٰهِ مَلأَ كُلَّ شَيْءٍ، اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا
خَلَقَ، اَلْحَمْدُ لِلّٰهِ مَلأَمَا خَلَقَ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ، اَلْحَمْدُ
لِلّٰهِ مَلأَمَا فِي الْأَرْضِ وَالسَّمَاءِ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهٗ، وَالْحَمْدُ لِلّٰهِ
مَلأَمَا أَحْصٰى كِتَابُهٗ، وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلّٰهِ مَلأَ كُلَّ شَيْءٍ۔

In Tabarani has been mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: "Should I not teach you something extraordinary that fetches you immense reward, a reward that you could not earn otherwise, not even if you were to pray all night?"

He then instructed to recite the above words, and to repeat the recital for الحمد للّٰہ and اللّٰہ اکبر.

In Tabarani further comes that the Messenger of Allah صلی اللہ علیہ وسلم said: 'Learn these phrases and teach them to your children.' *(Hayat-us- Sahabah 3/336)*

Hajjaj bin Yusuf might be forgiven because of one sentence

Hajjaj bin Yusuf is known as one of the most cruel governors of Islamic history. He himself put more than one hundred thousand people to death, and issued death warrants of countless others. He had killed many companions and Taba'in, and imprisoned many others.

Hasan Basri used to say that if all the former Ummahs would bring all their hypocrites on the Day of Judgment, and we'd bring our hypocrite Hajjaj bin Yusuf ath-Thaqafi, then he'd out weigh all the others. When Hajjaj was lying on his death bed, he prayed:

> 'O Allah, Your bondmen and bondwomen says about me that you will not forgive me. But I still hope that you

will forgive me. Please, forgive me!'

He died uttering these words.

Umar bin Abdul Aziz رحمة الله عليه liked the words uttered by Hajjaj, and began to envy him for his death. When Hasan Basri رحمة الله عليه got to know about this prayer he asked in astonishment. 'Did Hajaj really say this prayer?' When the people replied in the affirmative, he said: 'It might be that Allah is going to forgive him." *(Ihya Uloom 4/401)*

Acceptance of Prayers

In one Hadith comes that if one supplicates after reciting the following words then one's prayer shall surely be accepted:

لَاإِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

(Muntakhab Ahadith, taken from Tabarani)

Don't be deceived when you see someone flying in the air.

A Strange statement has been attributed to Bayazid Bustami. He is reported to have said that one should not be deceived by a person who appears to perform great miracles, flying in the air, as long as one is not sure that the person fully abides by Allah's commandments. *(Bidayah wa-Nihayah 11/35)*

Don't become the fifth one

Allah's Messenger صلی اللہ علیہ وسلم said:

'Become a Scholar'	كُنْ عَالِماً
Or a student	أَوْ مُتَعَلِّماً
Or a (keen) listener	أَوْ مُسْتَمِعاً
Or a lover, and do not become the fifth lest you be ruined.	أَوْ مُحِبّاً وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ

And the fifth is that you bear a grudge against knowledge and people of knowledge.

وَالْخَامِسَةِ ، اَنْ تُبْغِضَ الْعِلْمَ وَاَهْلَهُ

(Muntakhab Ahadith, p 309)

Deliverance from calamities and attainment of objectives

Recite Durud Sharif eleven times, and then recite: حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

- ☆ 341 times for protection against all harm.
- ☆ 308 time for blessed sustenance and relief from indebtedness.
- ☆ 111 times to accomplish any task.
- ☆ 140 times to be delivered from anxiety, worries and distress.

Conclude with reciting Durud Sharif eleven times. *(Maulana Abrarul Haq رحمة الله عليه)*

Rid yourself of seven evils, acquire one virtue, love and kindness will follow.

In one Hadith comes.

1) Shun suspicion, for suspicion is the greatest falsehood.
2) Don't pry on others' weaknesses.
3) Don't spy on others.
4) Do not try to overbid one another.
5) Don't envy others.
6) Don't harbour a grudge against others.
7) Don't backbite one another.

These are seven evil habits which bring about discord and ill will in the Ummah. It is hence of utmost importance to shun these vices. The virtue which fosters the spirit of mutual love is:

كُوْنُوْا عِبَادَ اللّٰهِ اِخْوَانًا

'And be- O servants of Allah - like brothers to each other.' *(Ma,ariful Hadith , 2/212)*

It is in appropriate to watch cricket on TV Allah Most High said:

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِى لَهۡوَ ٱلۡحَدِيثِ

And among mankind is he who purchases vain talk.' *(Surah Luqman, Ayah 6)*

This refers to singing songs, playing music, musical instruments and all such things which cause man to become neglectful of things of goodness. Stories, novels, dramas, love-stories, yellow press news papers and magazines too, fall in this category, as well as television, radio, VCR, etc. During the days of the Noble Prophet صلی اللہ علیہ وسلم some infidels purchased slave-girls that knew how to sing and play music for the sake of entertaining the public so as to keep them away from Islam. And the Holy Qur'an. The case of today's singers film stars performing artists and other so-called cultural ambassadors' is not much different.

Cricket, no matter whether the game as such, or a match broad casted on TV or radio, is covered by the term 'Lahwul Hadith', too, because it is one of those things that cause one to become oblivious of things of goodness. *(Tafsir Masjid-e-Nabwi).*

Islam Enjoins Simplicity.

In surah Saad has been stated:

وَمَآ أَنَا۠ مِنَ ٱلۡمُتَكَلِّفِينَ ﴿٨٦﴾

'And I am not one of those who impose.' *(Surah Saad, verse 86)*

From this Ayat is learnt that also in one's day to day life one should keep away from vain formalities. The Noble Prophet صلی اللہ علیہ وسلم said: 'We are forbidden vain formalities.' *(Bukhari, Hadith IVR. 7293)*

Sayyidina Salman رضی اللہ عنہ related: 'The messenger of Allah صلی اللہ علیہ وسلم forbade us to undergo undue trouble and vain formalities for our guests.' From this is learnt that being overly picky regarding one's food, clothing, dwelling and other matters, which is nowadays promoted as high standards of living, stands in contradiction to the teachings of Islam. Islam enjoins us to live in modesty and simplicity. *(Tafsir Masjid-e-nabawi)*

On should treat one's children equally

Allah Most high stated in Surah Maidah:

اَعْدِلُوْا هُوَ أَقْرَبُ لِلتَّقْوٰى

'And be equitable, that is closer to piety.' *(Surah Maidah, verse 8)*

Sayyidina No'man bin Bashir رضی اللہ عنہ said: 'Once my father gave me a gift. My mother said to him: 'I will not be contented with (you giving him) this gift, unless you make the Messenger of Allah صلی اللہ علیہ وسلم bear witness to it.' When my father went to Allah's Messenger صلی اللہ علیہ وسلم, he asked him: 'Did you give all your children such a gift?' he said: 'No.' The messenger of Allah صلی اللہ علیہ وسلم then said: 'Fear Allah! Treat your children with fairness.' He further said: 'I will not bear witness to injustice.' *(Sahih Bukhari and Muslim, Tafsir Masjid-e-Nabwi)*

Every day the Sun Prostrates in front of Allah

Sayyidina Abu Darr رضی اللہ عنہ reported that the messenger of Allah صلی اللہ علیہ وسلم said: 'Do you know where the sun goes after sunset?' I said: 'Allah and His messenger صلی اللہ علیہ وسلم know best.' He صلی اللہ علیہ وسلم then said: 'The sun goes beneath the Mighty Throne where it prostrates infront of Allah. Then it asks Allah's permission to rise again, and it is given permission. Soon however it will happen that the sun's prostration is not accepted. It will ask for permission to rise, but permission will not be given, and the sun will be told to go back to where it came from. The sun will then rise in the west. This is the meaning of the

Aayat:

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا

'And the sun moves to toward its destination.' *(Surah Yasin, Ayat 38)*

The Messenger of Allah صلى الله عليه وسلم is beneath the Mighty Throne. *(Bukhari, Muslim, Mishkat, p 472)*

There are eight kinds of wind

Sayyidina Abdullah bin Umar رضى الله عنهما stated that there are eight kinds of winds. Four are harbingers of Divine mercy, and four are forebodes of punishment. The harbingers of mercy are:

1) Nashirat
2) Mubashshirat
3) Mursalat
4) Dhariyat

The forebodes of punishment are:

5) Aqeem
6) Sarsar
7) Asif
8) Qasif

The first two winds (Aqeem and Sarsar) are dry and arid winds, the other two (Asif and Qasif) are humid.

When Allah intended to destroy the people of Aad, the custodian of the winds asked: 'O Lord, may I open the vessel of winds equal to the nostril of a bull?' Allah said: 'No! if you were to do that then every thing on earth would be turned upside down. Just make on opening equal to the hole in a ring. The wind which is released though that hole shall wipe out whatever it comes across.' This is Sayyidina Abdullah bin Umar's رضى الله عنهما statement. *(Ibn Kathir)*

Honour is not based on one's ancestry but on one's piety

A person's honour, respect, dignity, etc. is in fact not related to his ancestry, family-background or social standing. One's honour and respect in the sight of Allah depends on one's piety, virtuosity and character. Ultimately, the whole human race had descended from Sayyidina Adam and Sayyidina Hawwa رضی الله عنهما. Allah divided humankind into different tribes and clans so that they may know each other. No doubt, it is a grace from Allah if one was borne into a noble, respected family, similarly handsome features are a grace from Allah. This however does not give anyone the right to pride himself in those traits, or to consider them as a sign of superiority and excellence, and to look down upon others. Rather one should be grateful for having been blessed in this manner without any of effort on one's own part. Being grateful also means to shun arrogance and pride, and not to spoil these blessings through bad habits and character-traits. Honour is not based on ancestry, it is rather based on piety and spiritual purity, and how could a God-fearing person look down upon others?

A True believer

Sayyidina Harith bin Malik رضی الله عنه once went to the Noble Prophet صلی الله علیه وسلم who asked him: 'O Harith, how was your morning? Sayyidina Harith رضی الله عنه said: 'Like that of a true believer.' The Noble Prophet صلی الله علیه وسلم said: 'Think what you are saying, for every thing got a true essence, so what is the true essence of your faith? Tell me!' Sayyidina Harith رضی الله عنه said. 'I am void of love of this world. My night's, I spend in worship. I remain thirsty throughout the day as I keep fasting. And I feel as though I am beholding the Mighty Throne, As though I am witnessing the people of Paradise meeting each other, and the punishment meted out to the denizens of hell.' The Noble Prophet صلی الله علیه وسلم said: 'Yes Harith, you realized the true essence of faith. Remain steadfast to your best ability.' This he صلی الله علیه وسلم said three times. *(Ibn Kathir)*

One should not come to a conclusion after hearing only

one party

Imam Sha'bi رحمة الله عليه says: I was sitting with Qazi Shuraih when a woman came and lodged a complaint against her husband. When she appeared in the court, she cried bitterly. Her condition affected me greatly. I said to Qazi shuraih: 'Abu Umayyah the way this woman cries seems to show that she is really oppressed.' On hearing this, he said: 'Sha'bi, after Yusuf's brothers had thrown him in the well, they went back to their father.'

One should hence not come to a conclusion unless one has heard both parties. First-one should properly enquire circumstances before one makes a decision. *(Ibn Kathir)*

The dreadful consequences of backbiting

Rabi رحمة الله عليه who was Tabi'i narrated: 'Once I went to attend a gathering; some people were sitting together and chatting with each other. I too, sat with them. After a little while they started to backbite someone. I disliked this, got up and left, because if backbiting takes place in a gathering, then one should try to stop it. And if one cannot stop it, then one should become part of such talk. Rather one should get up and leave. So I got up and left. After a while I thought that now the back-biting must be over, so I went again to that gathering. People were chatting for a while, but then they started to backbite again. By then my resolve had grown weak and I was not in a position to leave the gathering. I listened to their backbiting, and finally I myself said some inappropriate sentences.

After coming back home, I went to sleep. In my dream I saw a man of very dark complexion, who brought me a huge container full of meat. I had already realized that it was pork meat, when the man said to me: 'It is pork eat it!' I said: 'I am a Muslim. How could I have pork meat?' he said: 'You'll have to eat it!' then he started to stuff the meat into my mouth. I tried to stop him, but he kept stuffing it into my mouth, until I felt nauseous and started to vomit. The man however kept stuffing me. During this

state of extreme distress, I suddenly woke up. After waking up when I had my food, I felt the disgusting taste of pork meat in my mouth. No matter what I ate, it tasted like pork meat. This continued for thirty days. Thus Allah reprised me of the evil consequence of backbiting. I felt the after-taste of those words for thirty days. *(Ta'mir-e-Hayat)*

A strange example of success in matters related to Deen (Religion)

Allah Most High has made person's failure or success dependent on deen. Just like sweetness cannot be separated from honey, or sweet fragrance from a flower similarly success cannot be separated from deen. What is deen? Deen is to do whatever Allah and His Messenger صلی اللہ علیہ وسلم commanded to do, and to refrain from whatever has been forbidden.

Whether circumstances deteriorate or improve depends on whether one's deeds deteriorate or improve. And whether one's deeds deteriorate or improve depends on whether one's faith deteriorates or grows stronger. If one's faith deteriorates, then one's deeds deteriorate, too, and if one's deeds deteriorate then Allah causes one's circumstances to deteriorate. Every Muslim hence ought to change himself for the better so that his circumstances will be changed for the better, too.

The greatest Ayat (verse)

Sayyidina Ubayy bin Ka'ab رضی اللہ عنہ narrated that the Messenger of Allah صلی اللہ علیہ وسلم once said: 'O Abul Munzir (Abul Munzir was Sayyidina Ubayy bin Ka'ab's رضی اللہ عنہ patronym), do you know which Ayat (verse) is the greatest Ayat (verse) of the Holy Qur'an?' I said: 'Allah and His Messenger صلی اللہ علیہ وسلم know best.' The Messenger of Allah صلی اللہ علیہ وسلم then repeated his question: 'O Abul Munzir, do you know which Ayat (verse) is the greatest Ayat (verse) of the Holy Qur'an?' I said: 'The Ayat beginning with 'Allah! There is no god but Him (i.e. The Ayatul Kursi).' The Messenger of Allah صلی اللہ علیہ وسلم then stroke my hand and said: 'O Abul Munzir, may Allah bless

your knowledge.' *(Mishkat, with reference of Muslim)*

From this tradition is learnt that the Ayatul Kursi is the greatest Ayat of the Holy Qur'an. This is so because the subject matter of this Ayat is Allah's unity, His characteristics and attributes.

An excellent method of protecting one's life and belongings, and of protecting oneself against Satan's evil.

Sayyidina Abu Hurairah رضی اللہ عنہ narrated: The Messenger of Allah صلی اللہ علیہ وسلم made me custodian over whatever Zakah has been collected during the month of Ramadhan. (i.e. Sadaqatul Fitr). And I did accordingly. Suddenly someone came and started taking grain with both hands. I caught him and said: 'I will surely bring you to Allah's Messenger صلی اللہ علیہ وسلم!' He said: 'I am a poor man. I have to feed my family. I am in desperate need (i.e. my poverty compels me to steal). Sayyidina Abu Hurairah رضی اللہ عنہ said: 'I then let him go.' Next morning the Noble Prophet صلی اللہ علیہ وسلم asked me: 'O Abu Hurairah, What did your captive do last night?' I said: 'O Messenger of Allah صلی اللہ علیہ وسلم, He complained of his poverty, and that he has got a family to feed.' The Noble Prophet صلی اللہ علیہ وسلم said: 'Beware! He lied to you. He will come again.' When I heard this from the Messenger of Allah صلی اللہ علیہ وسلم, I was fully convinced that he would come again, so I kept waiting for him. And indeed, he came and started taking grain with both hands. I caught him and said: 'I will surely bring you to Allah's Messenger صلی اللہ علیہ وسلم!' He said: 'Let me go! I am a poor man. I have to feed my family. I will not come again.' To felt sorry for him and let him go. Next morning the Noble Prophet صلی اللہ علیہ وسلم said to me: 'O Abu Hurairah, what about your captive' I said: 'O Messenger of Allah صلی اللہ علیہ وسلم, he complained of his poverty and that he has got a family to feed. I felt pity for him and let him go.

The Noble Prophet صلی اللہ علیہ وسلم said: 'beware! He lied to you.

He will come again.' When heard this from the Messenger of Allah صلى الله عليه وسلم, I was fully convinced that he would come again, so I kept waiting for him. And indeed, he came again and started filling grain with both hands (into his vessel). I caught him and said: 'I will surely bring you to Allah's Messenger صلى الله عليه وسلم. This is now the third time. Every time you promise not to come again, and yet you come again!' he said: 'Let me go. I will teach you some words through which Allah Most High will let you reap benefit. When you lie down at night, recite Ayatul Kursi.

Allah will appoint a guardian for you who shall guard you throughout the night; Satan will not even get close to you until the next morning.' I then let him go. Next morning the Noble Prophet صلى الله عليه وسلم said: 'What about your captive?' I said: 'He taught me some words through which Allah Most High will let me reap benefit (so I let him go).'

The Noble Prophet صلى الله عليه وسلم said: 'Listen, this time he told you the truth although he is otherwise a liar. Do you know to whom you talked in the last three nights?' I said: 'No!' the Noble Prophet صلى الله عليه وسلم then said to me: 'That was Satan.' *(Mishkat, with reference to Bukhari)*

From this Hadith is learnt that if someone recites Ayatul Kursi before going to sleep, then he shall remain safe from theft and from the Satan's evil.

The blessings of Wudhu (Ablution)

The Noble Prophet صلى الله عليه وسلم not only taught us how to perform wudhu and regulations pertaining to Wudhu but he also enumerated the many blessings of Wudhu. It has been related from Sayyidina Uthman رضى الله عنه that the Noble Prophet صلى الله عليه وسلم had said: 'Whoever performed Wudhu and performed it well, his whole body shall be purified from sins, even from under his nails.' *(Bukhari and Muslim)*

That means if someone performs Wudhu as is, taught by Allah's Messenger صلى الله عليه وسلم,duly regarding all sunan and etiquettes,

then not only those limbs that are actually washed during ablution shall be cleaned and purified, rather the whole body shall be cleansed from the impurity of sins. Thus one becomes inwardly and outwardly purified.

It has been related from Sayyidina Abu Hurairah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: When a Muslim performs Wudhu and washes his face, then whatever sins he had committed with his eyes shall be washed away. Then when he washes his hands whatever sins he had committed with his hands shall be washed away. Then when he washes his feet whatever sins he had committed with his feet shall be washed away. Then on completing his Wudhu, he has become clean of sins as well. *(Muslim)*

Three points should be elucidated in this regard:

1) In the Ahadith cited above is mentioned that sins shall be washed away, although sins do not consist of any material substance which could be washed away with water.

Some scholars have mentioned that sins being washed away should be taken metaphorical, namely that they shall be pardoned and forgiven.

Others have stated that darkness and inauspiciousness cover the limb through which one committed a sin, and that this darkness, also affects one's heart. Then if one performs with Allah's leave ablution, duly regarding all sunnah and etiquettes, then the evil effect of sin is washed away from the limb through which one had committed a sin, as well as from one's heart, and Allah forgives that sin. This seems to be – according to this humble servant's opinion- closer to the wording of the Hadith.

2) In the Hadith narrated by Sayyidina Abu Hurairah رضی اللہ عنہ is mentioned that when one washes one's face, the sins committed through one's eyes shall be washed away. Now arises the question why only the sins

committed by one's eyes were mentioned, whereas the face comprises of several organs such as the eyes, the nose, the mouth, and some sins are committed through the nose and the tongue.

This can be answered as follows that in the said Hadith the Messenger of Allah صلى الله عليه وسلم did not fully enumerate all the body parts which are purified during Wudhu. He mentioned the eyes, hands and feet only as example. There is another Hadith on this subject which Imam Malik and Imam Nasai رحمة الله عليهما recorded from Abdullah Sanabahi. In that Hadith comes that when one gargles and rinses one's nose, the sins committed by one's tongue and nose shall be washed away, and when one wipes one's ears the sins committed by one's ears shall be washed away.

3) The effect of good deeds is that they annul the evil effect of sins. In the Holy Qura'n comes:

إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ

'Indeed, good deeds wipe out evil deeds.' *(Surah Hud, Ayat 114)*

There are many Ahadith in which the Noble Prophet صلى الله عليه وسلم enumerated good deeds which wipe out evil deeds, virtues which lead to the forgiveness of sins or which expiate for one's misdoings. We have already quoted this kind of Ahadith, and we shall continue to do so in the subsequent chapters. In some traditions the Noble Prophet صلى الله عليه وسلم explicitly stated that only minor sins shall be pardoned through the blessings of those virtues. Hence the Ahle Haqq, the Ahl-e-Sunnah maintain exactly this stance, namely that only minor sins shall be forgiven in this manner. This is proven from the Holy Qur'an too. Allah Most High stated:

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ

سَيِّئَاتِكُمْ

'If you avoid the major sins which were made forbidden unto you, then we shall expiate your minor misdeeds.' *(Surah Nisaa, Ayat 31)*

In short the sins referred to in the above Ahadith, are minor sins only. Major sins are a very serious matter, and the only antidote against their poison is to sincere repentance. *(Ma'ariful Hadith, 3/44-47)*

The Key to all gates of paradise

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ اَوْفَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ، اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُهَا مِنْ اَيِّهَا شَاءَ (رواه مسلم)

On the authority of Sayyidina Umar bin Al Khattab رضی الله عنه who said: The messenger of Allah صلی الله علیه وسلم said: If any of you performs Wudhu (ablution) and perform it well and thereafter recites:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(I bear witness that there is no god except Allah and that Muhammad صلی الله علیه وسلم is His servant and messenger). Then all eight gates of Paradise are flung open for him, and he may enter from whichever gate he likes. (Muslim)

It seems like only the part of the body which are actually washed during Wudhu become pure and clean, so a believer feels that he had outwardly cleaned himself, as he was ordered to, but that he could not full purify himself of spiritual pollution, namely weak faith, lack of sincerity and commission of sins. Feeling thus he recites the *Kalimah-e-Shahadah* so as to renew his faith, express his sincere submission to Allah, and pledges to follow the footsteps of Allah's messenger صلی الله علیه وسلم. As a result there of Allah

Most High decides to forgive this bondman and all the gates of paradise are flung open for him. *(Ma'ariful Hadith 3/47-48)*

The Stench of falsehood

Sayyidina Abdullah bin Umar رضی اللہ عنہ narrated that the messenger of Allah صلی اللہ علیہ وسلم said: 'if a person utters a lie, then the angels (appointed to guard him) keep one mile away from him, because of the stench of what he had said. *(Tirmidhi, Mishkat p 413)*

Just like material things can emit a pleasant or a foul smell, similarly the words one speaks can emit a pleasant or a foul smell. The angels perceive this smell just like we perceive the smell of material things. Some of Allah's bondmen who are over whelmed by spirituality too, perceive the good or bad smell of the words one speaks. *(Islah-e-Ma'ashrah, p 55)*

Stern warning for those who narrate false dreams

One must never narrate false dreams. In one Hadith has been mentioned that on the Day of Judgment a person who narrates false dreams will be made to tie a knot between two grains of barley (which he will never be able to do). *(Marne ke baad kya hoga?)*

The cause of being deprived from the strength to good deeds

One of the causes of being deprived from the strength to do good deeds is doubtfull and unlawful income. If someone has no concern for where his money is coming from, if one does not distinguish between lawful and unlawful, if all one wants is more and more money, even if that means that one resorts to robbery, theft, taking bribes, devouring interest, fraud, etc, then one will loose one's strength and will to do good deeds. In short, strength for acts of worship is generated from the 'Nur' of one's heart, and this 'Nur' in turn results from a pure and lawful income. If one's sustenance is lawful and pure, then it is full of blessing, even if it is only little. Besides, lawful income is hardly ever abundant. Unlawful income on the other hand, seems to be

plentiful, but it is void of blessing. There are cases where a person receives a lawful and pure sustenance is sheer abundance, but such cases are rare. In general lawful sustenance just suffices to fulfill one's needs. But since this kind of income is blessed, the goodness there of is more apparent. *(Wa Salam, Muhammad Yunus Palanpuri).*

Note: A woman from Mumbai enquired why one looses the strength to do good, such as offering prayers, fasting, zikr, reciting the Holy Qur'an, etc. She mentioned that when she sits down to recite Qur'an, she lacks the strength and will to do so. The above letter was written in reply to her query.

One should keep one's talk brief

It has been related from Sayyidina Umar رضی اللہ عنہ that once a person stood up and began to deliver a sermon in his presence. When that person's talk got longer and longer, Sayyidina Umar رضی اللہ عنہ said: 'It would be better for him if he had kept his talk brief for I heard the Messenger of Allah صلی اللہ علیہ وسلم say: 'I deem it proper - or may be he said: Allah commanded me- to keep my talk brief, for it is better to keep one's talk brief. *(Sunnan Abi Dawud)*

Experience bears witness to the fact that overly lengthy sermons tend to tire the audience. At times a speech lightly affects the listeners, but as the speech gets longer and longer that effect wears off and the listeners become bored and frustrated. One should hence keeps one's talk simple and short.

A conspiracy to kill three companions

The compiler of Majma'ul-Fawaid recorded with reference to Tabarani's Muajjam Kabir the following tradition pertaining to Sayyidina Ali Murtaza's رضی اللہ عنہ martyrdom from Ismail bin Rashid.

Below is given some information regarding the Khawarij, then the said incident shall be mentioned.

Khawarij: They were a group in Sayyidina Ali's رضی اللہ عنہ troops, who due to their ignorance and folly, considered Sayyidina Ali's رضی اللہ عنہ decisions as wrong and- God forbid- in utter contradiction to the Holy Qur'an. These misunderstandings caused them to oppose Sayyidina Ali رضی اللہ عنہ and to revolt against him. The Khawarij were several thousand in number. As a result of Sayyidina Ali's رضی اللہ عنہ diplomatic skills many of them gave up their erroneous notions, but many others persisted on their error and took up arms. Sayyidina Ali رضی اللہ عنہ was left with no choice but to fight against them. A great number of them were killed, while some survived. Three of those survivors, namely Barak bin Abdullah, Amr bin Bakr Tamimi and Abdur Rahman bin Muljam came together in Makkah. They exchanged their views concerning the current situation and finally they come to the contusion that those people who are in authority are the cause of all mischief. If these people to were eliminated, then mischief would come to an end. They identified three persons as main culprits. Sayyidina Muawiyah رضی اللہ عنہ Sayyidina Amr bin Aas رضی اللہ عنہ and Sayyidina Ali Murtaza رضی اللہ عنہ.

Barak said: "I shall kill Muawiyah.' Amr Tamimi Said: 'I shall will Amr bin Aas.' And Abdur Rahman Maljam said: 'I shall kill Ali.' Then they took an oath to this effect. They further decided that each of them shall carry and his task on 17th Ramadhan, A when the people go for to offer the Fajr-Prayer. During those days either the ruler himself or one person appointed by him used to lead the prayer.

As per their plan, Barak went to Damascus, Amr Tawimi went to Egypt where Sayyidina Amr bin Aas رضی اللہ عنہ Functioned as governor. Abbur Rahman bin Mulijam رضی اللہ عنہ went to Kufah. On 17th Ramadhan when Sayyidina Muawiyah رضی اللہ عنہ went to lead the prayer, he was attacked by Barak. Sayyidina Muawiyah رضی اللہ عنہ however managed to escape with a deep wound on his hip Barak was captured (and put to death). The Physician who was called to treat Sayyidina Muawiyah's رضی اللہ عنہ wound said that the sword which was used for the attack had been dipped into poison and that there are only two ways of treating this

wound and neutralizing the poison namely either to brand it with a red-hot iron, or to use a medicine the side-effect of which would be that Sayyidina Muawiyah رضی اللہ عنہ could not father any children. On hearing this Sayyidina Muawiyah رضی اللہ عنہ said: 'I cannot bear being branded by a red-hot iron, so I'd rather have that medicine. My two sons Yazid and Abdur Rahman are enough for me.' He was then given that medicine and recovered.

Amr Tamimi went as planned- to Egypt in order to kill Sayyidina Amr bin Aas رضی اللہ عنہ. Allah however willed that right in the night before 17th Ramadhan Sayyidina Amr bin Aas رضی اللہ عنہ fell so ill that he was not in a position to lead the prayer. He then appointed Kharjah bin Habib to lead the prayer instead. Kharjah acted accordingly and stood in the Imam's place. Amr Tamimi mistook Kharjah for Sayyidina Amr bin Aas رضی اللہ عنہ, struck him with his sword and made him embrace martyrdom. Amr Tamimi was captured and brought to Sayyidina Amr bin Aas. When Amr Tamimi saw the people address Sayyidina Amr bin Aas رضی اللہ عنہ as Ameer, he asked them, 'Who is he?' they said: 'He is the governor of Egypt, Sayyidina Amr bin Aas رضی اللہ عنہ,' he then asked: 'Whom did I kill?' they said: 'that was Kharjah bin Habib.' That miserable wretch (i.e. Amr Tamimi) then said to Sayyidina Amr bin Aas: 'O wicked one! I intended to kill you!' Sayyidina Amr رضی اللہ عنہ said: 'You intended something whereas Allah intended something else. It happened as intended by Allah.' Amr Tamimi was then killed in retaliation for Kharjah bin Habib.

The third evil character namely Abdur Rahman bin Maljim went as planned to Kufah. In the night before 17th Ramadhan, before the Fajr prayer, Abdur Rahman hide himself somewhere in the way leading to the mosque. It was Sayyidina Ali's رضی اللہ عنہ habit to call the people to prayer, saying 'As-Salah! As-Salah!' while on his way to the mosque. Also that night he did the same, when out of a sudden he was attacked by Abdur Rahman bin Maljam who inflicted a deep wound on his forehead. The people pursued the attacker and caught him. He was then brought to Sayyidina Ali رضی اللہ عنہ. Sayyidina Ali رضی اللہ عنہ said to his elder

son Sayyidina Hasan رضى الله عنه: 'if I survive, then I shall decide regarding Ibn Maljam whatever I please. If I want to, I will forgive him and if I want to, I will punish him. And if I die, then take retaliation from him, as laid down by the Holy law. But do not mutilate him, for I heard the Messenger of Allah صلى الله عليه وسلم say: 'Do not mutilate, even if you kill a insane dog.' When Sayyidina Ali رضى الله عنه died as a result of the attack, Abdur Rahman was killed in retaliation. The angry mab then burnt his dead body. *(Ma'airful Hadith 8/399)*

The strange story of two partners

Two men happened to be partners; they had saved eight thousand gold coins. One of the partners was well acquainted with business matters, whereas the other was not. The first one said: 'Since you do not know much about business affairs it will be difficult for us to get along together. Take your share and go your own way.'

There was also a king who had died. The partner who was acquainted with business affairs purchased the royal palace for one thousand gold coins. Then he called his former partner and said: 'tell me, how do you like what 'I bought?' His former partner then praised the palace. When he came out from there he prayed: 'O Allah my partner bought for thousand gold coins a palace in this world; whereas I ask you to grant me for the same price a palace in the Hereafter. I will spend for your sake one thousand gold coins on the poor.' And so he did after some time the partner who was well-acquainted with business affairs spent one thousand gold coins on his marriage. He invited his former partner to the feast and said: 'I have spent one thousand gold coins on marrying this woman.' His former partner then praised his decision. When he came out, he made up his mind to spend another thousand gold-coins for Allah's sake. He said: 'O Allah! My partner has spent so much money for the sake of marrying one woman of this world, whereas, I ask you to grant me a virgin of paradise.' He then spent another thousand gold-coins on the poor.

After some time the worldly minded man called his companion again and said: 'Look, I purchased two gardens for two thousand gold coins. Just look at them! How do you like them?' His companion then looked at the two gardens and praised them. Then on coming out, he prayed: 'O Allah, my companion used his two thousand gold coins to buy two garders of this world, where as I want to buy two garders of Paradise. I want to spent my two thousand gold coins in your way.' He then gave the amount in charity. When the angels came to seize their souls, the one who used to give charity was taken to a palace in Paradise where he was married to a beautiful woman. He also got two gardens and such blessings which are not known to anyone except Allah. He then remembered his partner. An angel told him that he is in Hell, and that he could see him if he wanted. Indeed, when the man who used to give charity had a look at his former partner, he saw him burning in the Fire. He said: 'Had it not been for Allah's mercy I myself would have become fuel for the Fire of hell. It was naught but His kindness that I was saved.' *(Tafsir Ibn Kathir 4/367-368)*

Clean your heart until it shines like a mirror

Shaykh Shahabuddin Suharwardy رحمة الله عليه related the following story from Mawlana Jalaluddin Rumi رحمة الله عليه. Once the Romans and the Chinese broke into an argument as to who is the most skillful artisan and decorator. The Chinese insisted that they are the most Skilled, and the Romans claimed the same. Their case was brought to the emperor who decreed that both should prove their claim, after which the final verdict would be given.

The emperor then had a building constructed. The building was divided into two portions and a wall was erected to separate both portions. There after both contestants were given one half of the building, and they were told to decorate it. The Chinese first got the walls white washed then they decorated the walls with all kinds of floral motifs, relief-work, engravings, and so on. The Romans, too got the walls white washed. But they did not paint a single leaf or flower on the wall, not did they apply a

single coat of colour to the walls. They did however polish the walls until they became clean and shining like a mirror. When both contestants had completed their work, the emperor was informed. He came and ordered that the wall which divided the building into two halves be removed. As soon as the wall was removed, all the paintings, engravings and other artwork done by the Chinese were reflected in the walls which the Romans had polished. So it seemed like both parts of the building were decorated in the same exquisite manner. The emperor was greatly confused as to in whose favour he should decide. Finally he gave a verdict in favour of the Romans, as they and not demonstrated their own skills but also showed a reflection of Chinese artwork.

Maulana Rumi wrote after relating this incident. 'Dear friend, you too should work on your heart like a Roman artisan, that mean polish it with Riyadhat and Mujahadah until it becomes so clean and shining that even when sitting at home one can behold all the beauty of the world therein. Discard all material filth and spiritual vices from your heart and enlighten of instated with knowledge of Allah. All realities of this world and the Hereafter will become known to you. Such a pure heart is blessed with knowledge and cognition without any intermediary, and such a heart gets more and more radial day by day.

Sayyidina Zahir's رضی اللہ عنہ story

In Shamail Tirmidhi has been beautifully narrated an incident from the life of a companion, namely Sayyidina Zahir bin Haram Ashja'i رضی اللہ عنہ.

Sayyidina Zahir رضی اللہ عنہ was a villager, who used to send gifts to the Noble Prophet صلی اللہ علیہ وسلم. He sent Items that were easily available in his village such as vegetables, pickles, etc. The Noble Prophet صلی اللہ علیہ وسلم happily accepted those gifts. He صلی اللہ علیہ وسلم used to say that Sayyidina Zahir رضی اللہ عنہ was not a handsome sight, but that his faith and his moral character were of the highest standing. Whenever Sayyidina Zahir رضی اللہ عنہ was about to return to his village, the Noble Prophet صلی اللہ علیہ وسلم would

give him some gift.

Once Sayyidina Zahir رضی اللہ عنہ sold his goods in the market-place of Madinah. The Noble Prophet صلی اللہ علیہ وسلم sneaked behind him and quickly covered his eyes. Sayyidina Zahir رضی اللہ عنہ had no idea who it was, and since his eyes were covered, he couldn't see anything, either. He thought that any of the people must be playing a trick on him. He started shouting: 'Who are you? Let me go!' He somehow managed to get a glance of the one who held him. When he realized that he was held by the Noble Prophet صلی اللہ علیہ وسلم, he no longer shouted: 'Let me go!' he rather pressed his back against the Noble Prophet's صلی اللہ علیہ وسلم blessed chest, as he knew this kind of closeness to be source of tremendous goodness. Thereafter the Noble Prophet صلی اللہ علیہ وسلم asked: who will buy that slave?' Sayyidina Zahir رضی اللہ عنہ said: 'O Messenger of Allah صلی اللہ علیہ وسلم, you'd suffer quite some loss if you were to sell me. Who would pay a price to buy an ugly person like me?' The Noble Prophet صلی اللہ علیہ وسلم then said: 'You have got quite some worth in the sight of Allah!' *(Shamail -e- Timidhi p 14)*

We all ought to learn a lesson from this incident, namely that love for Allah and His Messenger صلی اللہ علیہ وسلم depends on the state of one's heart. If one's heart is filled with Taqwa (piety), then one has also obtained the station of love for Allah and His Messenger صلی اللہ علیہ وسلم.

In one Hadith comes that Sayyidina Usamah رضی اللہ عنہ was very dark complexioned, but yet he was dearer to the Noble Prophet صلی اللہ علیہ وسلم than the other companions. Once the Noble Prophet صلی اللہ علیہ وسلم said to Sayyidah Aisha رضی اللہ عنہا: 'Love Usamah رضی اللہ عنہ, for I love him.'

The Muslim Ummah shall suffer misfortunes when the following fifteen vices are being committed

Sayyidina Ali رضی اللہ عنہ related that the messenger of Allah صلی اللہ علیہ وسلم said: 'When the Ummah commits fifteen kinds of vices all sorts of calamities shall rain down on them.'

Someone asked: 'O Messenger of Allah what are those fifteen vices,' He صلی اللہ علیہ وسلم said:

1) When spoils of war are considered as personal property.
2) When entrusted goods are considered as plunder.
3) When the Zakah (obligatory annual charity) is considered as a fine.
4) When people acquire religious knowledge for worldly purposes.
5) When a man obeys his wife.
6) And disobeys his mother.
7) When a person treats his friend well and maltreats his father.
8) When people make noise in mosques.
9) When the worst person of a tribe is appointed as their leader.
10) When the vilest of a nation becomes their ruler.
11) When a person is given respect only to be saved from his mischief.
12) When liquor is consumed frequently.
13) When even men begin to wear silk.
14) When songstresses and musical instruments become common.
15) When the later generations of this Ummah curse the former generations.

Then wait for a red storm, for earthquakes, for the earth's splitting asunder, for distortion of faces, for raining down of stones, and also wait for those signs which shall come one after the other, just like the pearls that fall off a broken necklace. *(Tirmidhi 2/44)*

Love for five things causes one to forget five things

There shall come a time when people will love five things and forget five others.

1) They will love this worldly life and forget the Hereafter.
2) They will love wealth and forget that they shall be held accountable.
3) They will love the creation and forget the Creator.
4) They will love all that leads to sin and they will forget repentance.
5) They will love palatial mansions and they will forget the grave. *(Makashafatul Quloob, p 34)*

How Sayyidah Aisha رضی اللہ عنہا found a needle in a pitch - dark night

In Kanzul Ummal has been related a tradition from Sayyidah Aisha رضی اللہ عنہا according to which she said: 'Once I had borrowed a needle from Sayyidah Hafsa bint Rawaha رضی اللہ عنہا. I used this needle to mend the clothes of Allah's Messenger صلی اللہ علیہ وسلم. Once during a pitch-dark night, I dropped the needle. I looked for it everywhere but could not find it. When the Noble Prophet صلی اللہ علیہ وسلم came home suddenly saw the needle shine in the radiance of his luminous countenance. I laughed and picked up the needle.'

Sayyidah Aisha رضی اللہ عنہا further said:

لَنَا شَمْسٌ وَ لِلْآفَاقِ شَمْسٌ
وَشَمْسِي اَفْضَلُ مِنْ شَمْسِ السَّمَآءِ

'We have got a sun, and the people of this world have got a sun, and my sun is far better than the sun in the sky.

A scholar who does not act according to his knowledge shall not even smell the fragrance of Paradise

عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَا يَتَعَلَّمُهٗ اِلَّا لِيُصِيْبَ بِهٖ عَرَضًا مِّنَ الدُّنْيَا لَمْ يَجِدْ عُرْفَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ يَعْنِي رِيْحَهَا (رواہ احمد وابوداؤد وابن ماجہ)

On the authority of Sayyidina Abu Hurairah رضى الله عنه who said: the Messenger of Allah صلى الله عليه وسلم said: whoever acquires such knowledge through which Allah's good will and pleasure is sought for worldly purposes shall not even smell the fragrance of Paradise on the Day of Judgment. *(Musnad Ahmad, Abu Dawud, Ibn Majah)*

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ الْعِلْمَ لِغَيْرِ اللّٰهِ وَاَرَادَ بِهٖ غَيْرَ اللّٰهِ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ (رواه الترمذى)

On the authority of Sayyidina Ibn Umar رضى الله عنهما who said: The messenger of Allah صلى الله عليه وسلم said: whoever acquires religious knowledge for anyone else's sake than Allah's or who intends to please anyone else but Allah, then let him make his abode in the Fire. *(Jami Tirmidhi)*

Allah Most High sent down religious knowledge through the Prophets عليهم السلام, the last of whom was Sayyidina Muhammad صلى الله عليه وسلم, and the Holy Books, the last of which was the Holy Qur'an, so that mankind may find guidance therein and tread the paths leading to His good will and pleasure, His mercy and ultimately Paradise. Now if any one acquires such, sacred knowledge not to please Allah, but to follow his base desires, or to obtain any worldly end, then he has indeed committed a great wrong against the knowledge which Allah Most high conveyed to us though His beloved صلى الله عليه وسلم. Doing so is a very severe form of disobedience. The Noble Prophet صلى الله عليه وسلم apprised as though those Ahadith that a person who does so shall not even smell a whiff of the fragrance of Paradise, and that a painful punishment shall await him. اللّٰهم احفظنا۔

عَنْ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْعَالِمِ الَّذِىْ يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسٰى نَفْسَهٗ كَمَثَلِ السِّرَاجِ يُضِئُ النَّاسَ وَيُحْرِقُ نَفْسَهٗ۔

On the authority of Sayyidina Jundub رضى الله عنه who said: The Messenger of Allah صلى الله عليه وسلم said: The similitude of a scholar who teaches mankind matters of goodness but forgets his own self is that of a lamp that gives light to

mankind while it burns itself. *(Tabarani Zia-ul-Muqaddasi)*

عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ عَالِمٌ لَمْ يَنْفَعْهُ عِلْمُهُ۔

On the authority of Sayyidina Abu Hurairah رضی اللہ عنہ who said: The Messenger of Allah صلی اللہ علیہ وسلم said: The scholar whose knowledge does not benefit him shall get the worst punishment of all mankind on the Day of Judgment. *(Masnad Tayalisi, Sunan Said bin Mansoor, Al Kamil li Ibn Uday, Baihaqi: Shu'bul Iman)*

Some sins are such that all mankind - no matter whether believer or infidel- considers them to be worthy of an extremely hard punishment, such as robbery, killing another without legal justification, rape, theft, paying and accepting bribes, maltreating widows orphans and other helpless human beings, oppression, etc. There are other sins which the majority of mankind does not consider to be sins, but which are a very grave affair in the Divine Court, even graver than the evils mentioned above. Infidelity and ascribing partners to Allah fall in this category of sins, as well as acquiring religious knowledge (which is after all the heritage of the prophets) for worldly purposes, or acquiring religious knowledge without putting it into practice, even living intentionally against one's knowledge. The first type of sin is such that one creature wrongs another creature. This is why even an infidel who lacks god-consciousness considers these evils to be great wrongs. The second type of sin however is such that the rights of Allah, His Messenger صلی اللہ علیہ وسلم the Holy Shariah (divine law). And the related fields of knowledge are not desired as they not to be discharged. This too, is a great wrong, but only such people whose hearts abound with love for Allah, His Messenger صلی اللہ علیہ وسلم and the Holy Shariah (divine law) are in a position to perceive the gravity of this matter. In fact, acquiring religious knowledge not to please Allah but to obtain any worldly purposes and to lead a life in opposition to one's knowledge, is as grave a sin as infidelity, ascribing partners to Allah and hypocrisy. This is why the above -mentioned

punishment shall (i.e. deprivation of the fragrance of Paradise and condemnation to hell) shall be metted out to those who commit this sin. May Allah grant the people of knowledge the strength to always keep in mind these sayings of our beloved Prophet صلى الله عليه وسلم.

Allah Most High had created thousand different creatures

Sayyidina Jabir bin Abdullah رضى الله عنه narrated that once during the reign of Sayyidina Umar رضى الله عنه, locusts had almost vanished. Sayyidina Umar رضى الله عنه kept asking the people whether they had seen any locusts, but when no one gave him a reply in the affirmative, he got very worried. He sent a messenger to Yemen, another to Syria and a third to Iraq so that they may enquire from the people about locusts. Finally the person whom Sayyidina Umar رضى الله عنه had sent to Yemen returned, and he had brought with him a handful of locusts which he placed in front of Sayyidina Umar رضى الله عنه. On seeing the locusts, Sayyidina Umar رضى الله عنه exclaimed thrice: *'Allahu Akbar!'* Then he said: 'I heard the Messenger of Allah صلى الله عليه وسلم says that Allah has created one thousand different kinds of creatures six hundred of which live in the sea and four hundred of which live on the land, and the first creature to vanish shall be the locusts, thereafter other creatures shall vanish, too, just like beads that fall off a broken string. *(Mishkat p 47, Hayatus- Sahaba 3/82)*

Villagers and their strange questions

Salim bin Amir رحمة الله عليه mentioned that the Noble Prophet's صلى الله عليه وسلم companions used to say: 'Allah Most High let us reap great benefit from the questions asked by village-people.'

1) Once a villager came to the Noble Prophet صلى الله عليه وسلم and said: 'O Messenger of Allah صلى الله عليه وسلم, Allah Most High made mention of a tree in paradise which is a source of trouble for people!' The Noble Prophet صلى الله عليه وسلم asked: 'Which tree is it?' The villager said: 'It is the lote-tree.' The Noble Prophet صلى الله عليه وسلم then

replied: 'Has Allah Most High not said in the Holy Qur'an:

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

'In (gardens of) thorn less lote-trees' *(Surah Waqiah, Ayat 28)*

Allah Most High has removed the thorns of this tree and replaced them with fruits instead. Each fruit of this tree shall have seventy-two flavours, and each flavour shall be different from the other.'

2) Sayyidina Utbah bin Abd Sulaimi رضی الله عنه narrated: 'Once I was sitting with the Noble Prophet صلی الله علیه وسلم when suddenly a villager came. He said: 'O Messenger of Allah صلی الله علیه وسلم, I heard you make mention of a certain tree in Paradise, and I don't think that there is any tree that got more thorns than that tree, namely the tree.' The Messenger of Allah صلی الله علیه وسلم said: 'Allah Most High replaced all its thorns with fruits as big as the testicles of a fattened ram. Each of those fruits shall have seventy flavours and each flavour shall be different from the other.'

3) Sayyidina Utbah bin Abd Sulaimi رضی الله عنه narrated that once a villager presented himself to the Messenger of Allah صلی الله علیه وسلم. He asked about al Kausar (the great cistern) and also made mention of paradise. Then the villager asked whether there will be fruits in Paradise. The Noble Prophet صلی الله علیه وسلم said: 'Yes. They will grow on a tree which is known as 'Tuba.'

The narrator said that the Noble Prophet صلی الله علیه وسلم mentioned another thing as well, but that he could not remember what it was.

The villager then asked: 'is there anything in our lands that resembles this tree?'

The Noble Prophet صلی الله علیه وسلم said: 'No he then asked the villager whether he had been to Syria, which

however the villager denied. The Noble Prophet صلى الله عليه وسلم said: 'In Syria there is a tree which is known as walnut tree. (It resembles this tree.) It grows from a stem. Its branches spread all over.' The villager asked: 'How big is its crown?' 'If a black and white spotted crow keeps flying for a month without ever stopping, then it might reach from one side of the crown the other side,' answered the Noble Prophet صلى الله عليه وسلم. The villager asked: 'How big are its roots?' The Noble Prophet صلى الله عليه وسلم replied: 'If one of your family's young camels would start walking until it is old and until its bones break due to its excessive walking, then yet it could not even go once around the roots of this tree.'

4) The villager then asked whether there will be grapes in paradise. Allah's Messenger صلى الله عليه وسلم said. 'Yes. The villager wanted to know: 'How big shall a single, grape be?' Allah's Messenger صلى الله عليه وسلم asked him in turn: 'has your father ever slaughtered a big ram?' Yes come the reply. He further asked: 'Did your father then skin the ram, did he give the hide to your mother and did he ask her to make a bucket from this hide?' - 'Yes' answered the villager. Allah's messenger said: 'A single grape shall be as big as such a bucket.' The villager said: 'If a single grape is that big, then it shall suffice to feed me and my family.' Allah's Messenger صلى الله عليه وسلم said: 'it would suffice even your whole clan.' *(Hayatus-Sahaba 3/66-67)*

5) Sayyidina Abu Hurairah رضى الله عنه narrated that once a villager came to the Noble Prophet صلى الله عليه وسلم and asked: 'O Messenger of Allah صلى الله عليه وسلم, who shall reckon the creation on the Day of Judgment?' The noble Prophet صلى الله عليه وسلم said: 'Allah.' The villager exclaimed: 'By the Lord of the Ka'abah, then we shall be saved!' the Noble Prophet صلى الله عليه وسلم asked: 'O villager, why do you say so?' He replied: 'If a generous

being is in charge over someone, then he Pardons and forgives.' *(Hayatus-Sahaba 3/41)*

Better die before six things appear

The Messenger of Allah صلی اللہ علیہ وسلم said: 'if six things appear, then it is better for you to die rather than to stay alive:

عَنْ عَبسٍ الْغَفَّارِیْ رَضِیَ اللہُ عَنْہُ قَالَ سَمِعْتُ رَسُولَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُولُ بَادِرُوْا بِالْمَوْتِ سِتًّا (١) اِمْرَۃُ السُّفَھَاءِ (٢) وَكَثْرَۃُ الشُّرَطِ (٣) وَبَیْعُ الْحُكْمِ (٤) وَاسْتِخْفَافًا بِالدَّمِ (٥) وَقَطِیْعَۃُ الرَّحِمِ (٦) وَنَشْأً یَتَّخِذُوْنَ الْقُرْاٰنَ مَزَامِیْرَ یُقَدِّمُوْنَہٗ یُغَنِّیْھِمْ وَاِنْ كَانَ اَقَلَّ مِنْھُمْ فِقْھًا۔

Sayyidina Abis Ghaffari رضی اللہ عنہ said: I heard the messenger of Allah صلی اللہ علیہ وسلم say: 'Better die before six things appear: 'Reign of the foolish, abundance of police, sale of judicial decisions, considering shedding of blood as a matter of not much consequence, severing of the ties of kinship, and a generation that takes the Qur'an as a source of entertainment, they put ahead (such people) who recite it as though it was a song, even though (such people) have got least understanding of religion. *(Musnad Ahmad 3/494)*

In this sacred Hadith the Noble Prophet صلی اللہ علیہ وسلم predicted six evils due to which the condition of this Ummah will grow from bad to worse. The state of society will deteriorate, the whole appearance of the Muslim community will change. 'At that time', the Noble Prophet صلی اللہ علیہ وسلم said, 'it will be better to die than stay alive.'

This saying of the Noble Prophet صلی اللہ علیہ وسلم means that there will be a time when unsuitable people who lack insight and understanding will have authority. It is better to be dead before one is governed by such people. In Tirmidhi Sharif is one tradition according to which the Messenger of Allah صلی اللہ علیہ وسلم said: 'Your rulers and leaders will be the vilest and worst from among you. Wealth would be with the avaricious among

you. Your affairs will be decided after consultation with women. When this happens then your being buried in your graves will be better for you than your living on earth. *(Tirmidhi Sharif 2/52)*

During the days of the Noble Prophet صلی اللہ علیہ وسلم police was not as institutionalized as it is now.

Police was needed only to improve local living quality and to prevent injustice and oppression. But now things have changed. Rather than preventing injustice and oppression, the police itself is foremost in doing wrong. There seems to be no limit. No matter how many police -men are posted at roads, crossings and other places to guard traffic and vehicles, and to ensure security against theft and robbery, it is of no avail. This is mainly because the police self, rather than fulfilling its duly, troubles commuters, drivers and travelers, in order to receive as many bribe as possible. It is for everyone to see how many law enforcing agents are around. The Noble Prophet صلی اللہ علیہ وسلم said: 'when such vile and mean police is in abundance, then death becomes preferable to life.'

In one Hadith comes that the Noble Prophet صلی اللہ علیہ وسلم said: 'Two kind of people are yet to come:

1) Women who will be naked in spite of their being dressed. They will go around unveiled and made up. They will be bare -headed and their heads will seem to sway like a camel's hump. Such women will not even get to smell the fragrance of Paradise.
2) Such law-enforcing agents, PACs, who will have leashes like the tails of animals with which they beat the poor and the down-trodden. They too, will not attain Paradise. *(Muslim Sharif 2/20, Mishkat , p 306)*

The Noble Prophet صلی اللہ علیہ وسلم further said that there will be a time when judicial verdicts can be bought. Anyone who has got enough money to pay the bribes, will be able to buy a verdict in his favour. Not even the names of Justice and equitability will remain. Decisions will no longer be based on justice and truth, but on bribes. The judge will say" 'he will decide in favour of the

one who brings the thicker bundle of notes.

Brothers! Once upon a time court - officials, clerks, etc. would discuss bribes in secret only, but now these matters are discussed openly, even on the judge's seat. This is why the Noble Prophet صلى الله عليه وسلم said that death is better than being alive at such a time.

Brothers! Listen well! The Noble Prophet صلى الله عليه وسلم has cursed three kinds of people:

1) The one who accepts bribes.
2) The one who pays bribes.
3) The one who mediates between both parties.

Imam Ahmed recorded the following tradition from Sayyidina Thawban رضى الله عنه.

عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ لَعَنَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
الرَّاشِيَ وَالْمُرْتَشِيَ وَالرَّائِشَ الَّذِيْ يَمْشِيْ بَيْنَهُمَا

'The Messenger of Allah صلى الله عليه وسلم cursed the one who takes bribes, the one who pays bribes and the one who mediates between the twain.' *(Musnad Ahmad 4/205)*

The messenger of Allah صلى الله عليه وسلم further said that there will be a time when killing and blood shed will no longer be considered a matter of consequence. People will be quick to draw their arms over petty matters. Within minutes they will shed each other's blood. No one will ask who is attacking whom, or whose life is being taken. As such a time of trial and tribulation death is definitely preferable to stay alive.

On the occasion of Hujjatul Wada (farewell pilgrimage) the Noble prophet صلى الله عليه وسلم stated again and again during his sermons: 'After me, do not smite each others neck, for this might bring to the edge of infidelity and apostasy.

The Noble Prophet صلى الله عليه وسلم said that there will come a time when treating one's relatives will and strengthening the ties of kinship will become a thing of the past. People will consider it

for themselves to keep away from their kith and kin. Others will keep away because their relatives trouble them rather than standing by them at the time of need; and others keeps away from their relatives so that they don't have to help them.

In another Hadith the Noble Prophet صلی اللہ علیہ وسلم is reported to have said that Allah is extremely wroth with three kinds of people They are the most detestable of mankind in the sight of Allah

1) One who associates partners with Allah.
2) One who does not treat his relatives well.
3) One who commands others to do evil and.

keeps them away from, deeds of righteousness in another Hadith Allah Most High conveyed glad tidings to one who takes to the following:

1) Being overwhelming by fear of Allah and adopting a life of picky and God-consciousness
2) Strengthening the ties of kinship and treating one's relatives well.

One who does so, shall get three glad tidings:

1) Allah shall grant him blessing in his life -time and increase his life-span.
2) Allah shall grant him ample provisions.
3) Allah shall protect him from an evil death.

عَنْ عَلِّیِ ابْنِ اَبِیْ طَالِبٍ رَّضِیَ اللّٰہُ عَنْہُ عَنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ مَنْ سَرَّہٗ اَنْ یُمَدَّلَہٗ فِیْ عُمُرِہٖ وَیُوَسَّعَ لَہٗ فِیْ رِزْقِہٖ وَیُدْ فَعَ عَنْہُ مَیْتَۃَ السُّوْءِ فَلْیَتَّقِ اللّٰہَ وَلْیَصِلْ رَحِمَہٗ۔

On the authority of Sayyidina Ali رضی اللہ عنہ, from the Noble Prophet صلی اللہ علیہ وسلم who said: 'Let any one who desires that his life-span be increased, that his provisions be ample and that we'll be saved of an evil death, fear Allah and strengthen the ties of Kinship.' *(Baihaqi Shub'ul Iman)*

The Noble Prophet رضی اللہ عنہ said that there will come a time

when people will consider the Holy Qur'an some kind of musical entertainment, the means the one who recites Holy Qur'an will recite it as thought it was a song, and people will gather to hear such recitation, as they gather to see a circus of sorts, None of those people will feel the urge to actually understand what they hear, not to talk about acting accordingly. Nowadays in almost every hotel, public place, shop, etc. Cassettes of reknown Qaris are being played at high volume so that the recitation is audible even in far off corners of the establishment and what are the people doing? Some smoke, some drink tea some chat and some say 'Wah Wah'. Is this not an extreme form of disrespect, even blasphemy toward the Holy Qur'an? Can any true believer tolerate that? This is why the Noble Prophet رضی لله عنه said that when such a time comes then death is better for you than life.

A boil on Sayyidina Adam's علیه السلام neck was cured by virtue of offering prayers

Sayyidina Abdullah bin Umar رضی الله عنهما narrated that once Sayyidina Adam علیه السلام had a boil on his neck. He offered the prayer and the boil moved down to his chest Sayyidina Adam علیه السلام again offered prayers, and the boil moved down to his hip. Again he prayed and the boil moved to his ankle. When he prayed again, it moved to his big toe, and after offering one more prayer, the boil had completely disappeared. *(Hayatus-Sahabah 3/107)*

Sayyidina Abdullah bin Masood's رضی الله عنه statements regarding the prayer.

1) Sayyidina Abdullah bin Masood رضی الله عنه said: 'As long as you are praying, you are actually knocking the door of the Almighty And if someone knocks this door, then it shall surely be opened for him.

2) Sayyidina Abdullah bin Masood رضی الله عنه said, 'Defer your need until after the Fardh prayers, i.e. after the Fardh prayer, ask Allah to fulfill your needs.

3) Sayyidina Abdullah bin Masood رضی الله عنه said: as long

as a person avoids major sins, all the (minor) sins he commits between two prayers shall be forgiven.

4) Sayyidina Abdullah bin Masood رضى الله عنه said 'prayers are an expiation for the (minor) sins committed afterwards.'

5) Once a boil appeared on Sayyidina Adam's عليه السلام big toe. Shortly afterward the boil moved up to his heel, then his knee, then his hip, then his shoulder and finally his neck. Thereafter Sayyidina Adam عليه السلام stood up to pray. The boil then moved down from his neck to his shoulders. He prayed again, and the boil moved from his shoulders to his hip. He prayed again, and the boil moved from his hip to his knee. He prayed again, and the boil moved from his knee to his foot. He prayed again, and the boil disappeared completely. *(Hayal us-Sahaabah 3/107)*

A woman's strange story

Sayyidina Abu Hurairah رضى الله عنه narrated: once a woman came to me and asked me: 'Will my repentance ever be accepted? I committed adultery and got pregnant. Then I killed the child.' I said to her: 'No. (You have committed two major sins. Neither will your eyes ever be cooled, nor will you ever become honorable and respectable.' The woman then felt immense regret, got up and left. After that I offered the Fajr-prayer behind the Messenger of Allah صلى الله عليه وسلم, and I told him about the conversation I had with that woman. He صلى الله عليه وسلم said: 'You gave her an evil reply. Did you never recite the Ayat:

وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ
ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن
يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ

ٱلْقِيَـٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ عَمَلًا صَـٰلِحًا فَأُو۟لَـٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ
حَسَنَـٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

'And those who call not unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery - and whoso does so shall pay the penalty. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained forever. Save him who repents and believes and does righteous work. As for such, Allah will change their evil deeds to good deeds. Allah is ever-Forgiving, Merciful.' (Surah Furqan, verses 68-70)

I then recited these Ayat unto that woman. She said: All praise be to Allah who showed me a way out.'

Ibn Jareer recorded this tradition with a slight difference. According to his version, the woman left Sayyidina Abu Hurairah رضی اللہ عنہ in a state of extreme remorse she said: 'Alas! Has this beauty been created for hell?'

In this tradition further comes that after coming back from the Noble Prophet صلی اللہ علیہ وسلم, Sayyidina Abu Hurairah رضی اللہ عنہ searched all streets and quarters of Madinah for this woman, but in vain. In the following night however the woman herself came to Sayyidina Abu Hurairah رضی اللہ عنہ, and he told her what the Noble Prophet صلی اللہ علیہ وسلم had said. She immediately prostrated and said: 'All praise be to Allah who showed me a way out, and told me how to make up for my sin.' The woman then set one of the slave-girls along with her daughter free and turned to Allah in true repentance. *(Tafsir Ibn Kathir 9/22)*

Allah's dealing with one who calls 'Ya Hannan, Ya Mannan' While burning for thousand years in hell

The Messenger of Allah صلی اللہ علیہ وسلم said: One person who has

been sent to Hell shall call 'Ya Hannan, Ya Mannan' for thousand years. Allah shall then say to Sayyidina Jibrail عليه السلام, 'Go and see what he is saying.' Sayyidina Jibrail عليه السلام then will do as he had been told. He will see all the people of Hell in a plightful condition – with hanging heads moaning and crying. Sayyidina Jibrail عليه السلام will then return and tell Allah Most High what he had seen. Allah will say: 'Go again. At such and such place is a certain person. Bring him here.' Sayyidina Jibrail عليه السلام will do as he had been told and bring that person into the presence of the Almighty Allah most High will ask him: 'How is the place where you were staying?" he will say: 'It is an evil place to stay and an evil place to sleep.'

Allah will then command: 'Bring him back to where he had come from!' That person will the fervently implore Allah. He will say. 'O my Most merciful of all those who show mercy. It does not behave your generous being to return me there once you have taken me out from there. O Lord, I hope for your mercy and your generosity! O Lord, bestow your bounty upon me! When you had me taken out from there I was happy for I thought that you'd never return me there.' On hearing this, the sovereign, the Benevolent, the Merciful will take pity on this and say: 'Well then, leave this servant of Mine!' *(Tafsir Ibn Kathir 4/19)*

How Allah Most High will treat the last person to leave hell.

The Noble Prophet صلى الله عليه وسلم said: I know the person who shall be the last one to leave hell and to enter paradise. He will be a sinful servant who will be presented to Allah. Allah will say: 'Leave aside his major sins and reckon his minor sins.' He will then be asked: 'Did you do such and such thing on such and such day? Did you do this? Did you do that?' That person will not be in a position to deny any of his misdeeds. He will admit everything. Then he will be told that he shall get a virtue in place of each sin. On hearing this, he will exclaim excitedly: 'O my Lord, I have committed many other sins which I did not find here!' When the messenger of Allah صلى الله عليه وسلم narrated this,

he had laughed so much that his gums could be were seen. *(Tafsir Ibn Kathir 4/21 with reference to Muslim)*

While a person is asleep, an angel erases ten sins in turn for each good deed.

The Noble Prophet صلى الله عليه وسلم said: 'While a person is asleep, his angel says to his Satan: 'Give me your record where his sins are written.' When the angel is given the record, he erases ten sins in turn for each good deed done by the person, and writes virtues instead. So when any of you intends to sleep, then let him say *'Subhanallah'* thirty-three times, *Al Hamdu lillah'* thirty-three times and *'Allah u Akbar'* thirty-four times. This makes hundred altogether. *(Tafsir Ibn Kathir 4/21) with reference to Ibn Abi Dunya)*

On the Day of Judgment, the sins committed by the righteous shall be converted into virtues

Sayyidina Salman رضی اللہ عنہ narrated that each human being shall be given his record of deeds on the Day of Judgement. When he starts reading it,he will find a list of the sins he had committed, and he will become kind of dejected. A bit lower he will find a list of his good deeds, and he will become hopeful again. When he looks once more at the top of his record, he will find that his sins have been converted into virtues, too.

Sayyidina Abu Hurairah رضی اللہ عنہ said that many people who are burdened with sins will come into Divine presence. Someone asked: 'Who are those people?' Sayyidina Abu Hurairah رضی اللہ عنہ, replied: 'They are those whose sins shall be converted into virtues.' *(Tafsir Ibn Kathir 4/21)*

An excellent prescription for protection against every evil

Sayyidina Abdullah bin Khubaib رضی اللہ عنہ related: 'Once in a rainy, pitch dark night, we were looking for Allah's messenger صلى الله عليه وسلم. When we finally found him, he said: 'Recite *Surah Ikhlas*, *Surah Falaq* and *Surah Nas* three times mornings and

evenings. This shall suffice you against everything.' *(Mishkat Shareef, p 188)*

This recital offers sufficient protection against each and every evil, i.e. Satan, one's own self, Jinn, evil spirits, magic, foes, those who envy their evil intentions and their evil glances. This recital is an excellent means of protection; anyone who is regular in this recital will not require any further recitals.

An excellent prescription to relieve worry and distress.

حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

'Allah suffices me. There is no god but Him. In this I put my trust and he is Lord of the Mighty Throne.' *(Surah Taubah, Ayat 129)*

In Abu Dawood comes that if anyone recites this Ayat seven times mornings and evenings. Then Allah shall suffice him against all worries and distress, in this world as well as in the Hereafter. Allamah Aloosi رحمة الله عليه stated that he himself recites this Ayat regularly. *(Ruh ul Ma'ani)*

An incident between Sayyidina Muaz رضى الله عنه and his wife

Said bin Muasayyib رحمة الله عليه narrated that Sayyidina Umar bin Al Khattab رضى الله عنه had sent Sayyidina Muaz رضى الله عنه to Banu Kilab to collect them obligatory charity. He went there collected the dues and distributed them then and there without leaving anything for himself. When he returned home, he had a piece of canvas which he had taken along around his neck. His wife said to him: 'Where is the gift which the collector of dues brought for his family?' Sayyidina Muaz رضى الله عنه said: 'I was under constant surveillance, hence I could not bring any gift His wife said: 'You were a trustee of the Noble Prophet صلى الله عليه وسلم and

Abu Bakr رضی اللہ عنہ. Umar رضی اللہ عنہ however sent someone with you to watch over you. Does he not consider you as trustworthy?' His wife then told the womenfolk of her clan about this matter, and she also complained to Sayyidina Umar رضی اللہ عنہ. Sayyidina Umar رضی اللہ عنہ then called for Sayyidina Muaz رضی اللہ عنہ and asked him: 'Did I send someone along with you to keep an eye on you?' Sayyidina Mouaz رضی اللہ عنہ said: 'Well, I had no other excuse to pacify my wife. This reply made Sayyidina Umar رضی اللہ عنہ laugh. He gave something to Sayyidina Muaz رضی اللہ عنہ and said to him: 'Give this to her to make her happy!'

Ibn Jarir said: 'When Sayyidina Muaz رضی اللہ عنہ said that he was under constant Surveillance, he actually meant that Allah Most High was watching over him.' *(Hayatus-Sahabah 3/42)*

Husband and wife may lie to each other if this is likely to increase their love for each other

Ikrimah رحمۃ اللہ علیہ related that once Sayyidina Ibn Rawaha رضی اللہ عنہ was lying next to his wife. His slave-girl was sleeping in a corner of the house. He got up and went to her. Within no time, his wife awake startled. When she saw that the bed was empty, she went around to look for her husband, whom she found with the slave-girl. She went back inside to fetch a knife. When she came out again, he had already got up from there as he had fulfilled his desire. When he came across his wife and saw her carrying a knife, he asked her: 'What happened?' She said: 'You are asking me what happened? If I had found you where I had seen you, then I would have rammed this knife between your shoulder blades!' Sayyidina Ibn Rawaha رضی اللہ عنہ asked: 'Where did you see me?' - 'With the slave-girl', came the reply. He said: 'You did not see me there. (I had not gone there. I didn't do any thing with her. If I had been with her, then I would be defiled and not in a position to recite the Holy Qur'an). Allah's Messenger صلی اللہ علیہ وسلم forbade us to recite the Holy Qur'an in a state of defilement - (Where as I can recite it in front of you right know.) She said: 'Well then. Recite!' Upon this Sayyidina Ibn Rawaha رضی اللہ عنہ recited the following verses.

اَتَانَا رَسُوْلُ اللّٰهِ يَتْلُو كِتَابَهٗ
كَمَا لَاحَ مَشْهُوْرٌ مِنَ الْفَجْرِ سَاطِع

'Allah's Messenger صلى الله عليه وسلم came to us, reciting His Book, (a book) like the bright shining morning.'

اَتٰى بِالْهُدٰى بَعْدَ الْعَمٰى فَقُلُوْبُنَا
بِهٖ مُوْقِنَاتٌ اَنَّ مَا قَالَ وَاقِعٌ

'He brought us guidance after blindness, and our hearts are fully convinced that whatever he says will come true.'

يَبِيْتُ يُجَافِيْ جَنْبَهٗ عَنْ فِرَاشِهٖ
اِذَا اسْتَثْقَلَتْ بِالْمُشْرِكِيْنَ الْمَضَاجِعُ

'He spends the whole night in worship while the pagans sleep soundly in their beds.'

When he had recited these verses, his wife said to him: 'I believe in Allah, and I declare that I was wrong regarding what I thought I had seen.' In the morning when Sayyidina Ibn Rawah رضی الله عنه told Allah's Messenger صلى الله عليه وسلم about this incident, He صلى الله عليه وسلم laughed so much that his teeth became visible.

It is a devilish act to hook the fingers of one hand into the fingers of the other hand while one is in the mosque.

One of Sayyidina Abu said Khudri's رضی الله عنه slaves said: once I was with (my master) Sayyidina Abu Said Khudri رضی الله عنه, who was going with the Messenger of Allah صلى الله عليه وسلم somewhere. We entered a mosque where we saw a man who had tied a piece of cloth around his back and legs, and who had hooked the fingers of one hand into the fingers of the other hand. The Noble Prophet صلى الله عليه وسلم gestured toward the man not to hook his fingers like that, but the man did not understand what he meant. The Noble Prophet صلى الله عليه وسلم then turned toward Sayyidina

Abu Said Khudri رضی الله عنه and said: 'When any of you is in the mosque, then he should never hook his fingers like that, for this is a devilish act. And if any of you is in the mosque, then it is as though he is engaged in offering prayers until he leaves the mosque.' *(Hayatus- Sahaba 3/133)*

An admonitory incident about a great scholar who went astray.

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾

'And tell them the story of him whom we had given Our signs, but he sloughed them off, so Satan overtook him and he became of those who lead astray' *(Surah A'raf Ayat 175)*

Since the above Ayat has not mentioned the name of the person whose story is to be told, there is some difference among the exegists from among the companions and the taba'in as to who this person was. There are several traditions regarding this. The most reliable and well-known tradition is that by Sayyidina Abdullah bin Abbas رضی الله عنهما which has been recorded by Ibn Marduwyah رحمة الله عليه; according to this tradition Sayyidina Ibn Abbas رضی الله عنه is reported to have said: 'that person's name was Bal'am ba'oor. He was a great scholar from among the children of Israel His knowledge was profound, and he had perfect cognition of Allah. He was a devout worshipper whose invocations were readily accepted He knew the greatest name of Allah (Ism-e-Azam). But when his base desires and inclination towards this world over powered him, when he began to follow is own whims and fancies, all his knowledge and cognition were taken from him. His ascent to the realm; of spirituality and guidance gave way to manifest error, and he was deprived of whatever rank he had in the sight of Allah.

In those Ayaat, the Noble Prophet صلی الله عليه وسلم was ordered to

relate this admonitory incident unto his people, so that they may understands, take heed, and become believers.

Bal'am ba'oor's story

After Fir'awn (pharaoh) and his troops had been drowned and the conquest of Egypt Allah Most High ordered Sayyidina Musa عليه السلام and the children of Israel to fight against a tyrant people. Sayyidina Musa عليه السلام went along with his troops towards Cana'an, Where they encamped, intending to launch an attack on a city called 'Balqa'a'.

When the tyrants saw that Sayyidina Musa عليه السلام and his troops are about to attack them, and since they knew what had happened to Fir'awn (pharoah) and his people, and that they could never take up a fight against Sayyidina Musa عليه السلام, they gathered all their chiefs and other honoraries and went to Bal'am Ba'oor. They said to him: 'Musa عليه السلام is man of Quick temper. He is very powerful and influential. He has come along with huge army in order to attack us and expel us from our land. We beseech you to pray for us that he will leave without fighting against us.' Bal'am Ba'oor replied:

دِيْنُهُ وَدِيْنِي وَاحِدٌ وَهٰذَا شَيْءٌ لَا يَكُوْنُ

> 'His religion and my religion are the same. This thing cannot happen.'

How could I invoke Allah against him? I know that he is Allah's Prophet. Allah is there to help him, and so are the angels and the believers. If I would invoke Allah against him, then I would be ruined in this world as well as in the next. Disgrace in both worlds would be my lot. When the people kept insisting, Bal'am Ba'oor said: 'Well, I'll pray, to Allah to let me know whether or not I may curse him.' He then had a vision that he must not under any circumstances invoke against Sayyidina Musa عليه السلام and his army. Bal'am Ba'oor then told the people that he has been prohibited to fulfill their request.

In some traditions has been mentioned that the ruler of Balqa'a

threatened to send Bal'am to the gallows if he will not curse Sayyidina Musa عليه السلام, whereas others have mentioned that the people had bribed his wife with expensive gifts to convince her husband. Bal'am's love for his wife was sheer unlimited and he gave in to her coaxing. The ruler's threat, the crying of his people and his wife's insistence were too much for him. His love for his wife and his desire to become rich made him blind to the truth. He mounted his mule and rode off to a place called 'Hasban' Where the Muslim soldiers had encamped - in order to curse them. While on his way his donkey stumbled and fell down. When he tried to make the animal get up, it suddenly spoke to him by the leave of Allah" 'Woe to you, O Bal'am, woe to you! You neither see nor understand. There are angels in front of me who will not let me go further. They repel me with all their might.' Hearing this sent a tremble down Bal'am's spine, but Satan kept instigating him. He moved onward and began to curse the believers.

Right then something strange happened: All the curses Bal'am wanted to use for Sayyidina Musa عليه السلام and his people, were twisted in his mouth, and instead of cursing the believers, he cursed his own people. And what ever gainful invocation he had intended for his people, was twisted in his mouth, and instead of praying for his people, he ended up praying for the believers.

When his people saw this, they raised a hue and cry: 'O Bal'am! What are you doing? You are cursing us!' Bal'am replied: 'I have no control over my tongue. Whatever I am doing is not the result of my own free will, a higher force makes me do this.' As a result of his deed his tongue grew so long that it hung down unto his chest, and his people were doomed to utter ruin.

On realizing that he had ruined his worldly life as well as his Hereafter, Bal'am went to his people and said: 'Let me tell you a trick. It might well be that if you do what I tell you, you will over come Musa عليه السلام and his people, he then told his people the trick through which they might deceive Sayyidina Musa عليه السلام and his army.

The trick which Bal'am had deviced

Bal'am said to his people: 'Select the most beautiful and charming girls from among your daughters, then disguise them as merchants. Tell the girls not to mind it when the soldiers flirt with them or touch them. Tell them to let the soldiers do whatever they please.' Bal'am knew quite well that Sayyidina Musa's عليه السلام soldiers had been separated from their wives and children since quite some time. They were travelers far away from home, so it was quite conceivable that they'd commit any act of indecency. He also knew that when a people gets involved in adultery and fornication, they will not succeed in attaining their objective. The girls were made up and sent off accordingly. Bal'am's trick turned out to be successful to a certain degree, for indeed, one of the soldiers committed adultery with one of the girl. Sayyidina Musa عليه السلام had tried hard to stop him, but in vain. As a result of this misdeed an epidemic spread in the camp, and seventy thousand of Sayyidina Musa'a عليه السلام men died within one day. Thereafter the adulterers and the adulteress were put to death and their dead bodies were hung up so that everyone could see them. Only then the epidemic came to an end.

Bal'am's likeliness

Every human being - nay, rather every living organism – must exhale its hot, polluted poisonous breath and inhale fresh, clean air in order to stay alive. Life itself depends on the act of breathing, and Allah has made it easy for every living creature to breathe. Is it not amazing how effortlessly one is able to breathe in and out? It comes all naturally, almost automatically, without any conscious effort involved.

The dog however is a creature that -due to its faintheartedness- pants and lolls out its tongue while breathing, as the act of breathing requires quite some effort on his part. This is under certain circumstances - also true for other animals, but in them this state is transitionary only.

In this Ayaat Allah Most High has likened Bal'am to a dog

who lolls out his tongue, if someone teases him and who lolls out his tongue even when left alone. Bal'am's condition is not different. Due to his going against the Divine commandments and following his own base desires, his tongue grew so long that it hung down unto his chest, and he had to spend the rest of his life panting and lolling his tongue just like a dog does.

The exegesists of the Holy Qura'an wrote that although this 'Ayat refers to this person in particular, yet it is applicable to all such persons whom Allah has granted knowledge and cognition, in spite of which he swerves, maddened by his lust for the world and the urge to fulfill his base desires. This incident contains many lesson for people of insight and understanding. Some of these lessons are mentioned below:

1) A person should not feel proud of his knowledge, devoutness and piety. He rather ought to be grateful to Allah and pray to Him for steadfastness, and one should fear Allah lest feelings of pride cause one to suffer a fate similar to that of Bal'am.

2) Bal'am was punished this way because he had accepted the gifts of a misguided, rebellious people. Extreme caution is hence required as far as relations with such oppressive deluded people is concerned. This includes also accepting their gifts and invitations.

3) In this worldly life, virtue and vice affect also others. At times thousands of afflictions, misfortunes and trials are averted only because of some paupers who fervently remember Allah. It is through the blessings of such humble bondmen that Allah sends down countless of His boons and favours in-stead. And at times it happens that the inauspiciousness of sins committed by few envelopes the whole society, and that whole cities are wiped out, destroyed and annihilated due to those sins. Seventy thousand men from among Bani Israil died because one of their men had committed an act of indecency, so any people that wishes to safe itself from

ruin should keep away from obscenity and other vices. If adultery and fornication spread among a nation, then this nation truly deserves Divine anger and wrath. Such nations are then made to suffer poverty, and famine. Sayyidina Ibn Abbas صلی اللہ علیہ وسلم said:

إِذَا ظَهَرَ الزِّنَا وَالرِّبَا فِي قَرْيَةٍ فَقَدْ أَحَلُّوا بِأَنْفُسِهِمْ عَذَابَ اللّٰهِ

'When adultery and interest-based dealings become apparent in a township, then the people there have made (Divine) punishment lawful unto themselves.' *(Targhib wa tarhib)*

The honorable exegesist's have deduced many other invaluable lessons for us from the above incident. May Allah gives us strength to take heed. Amin.

Ruling: It is laudable to relate and listen to true stories as a means of character-building. Relating true stories in order to obtain any worldly benefit is permissible. Doing so only for the sake of entertainment and as a pastime however is forbidden, as this constitutes as waste of time. *(Tafsir Razi, Tafsir Ibn Kathir and others)*

Wasting time is a kind of suicide

Wasting time is indeed a kind of suicide, the difference is only that a person who actually commits suicide deprives himself of life for good, whereas a person who wastes his time deprives himself of a part of his life - it is as though he had been dead during those minutes, hours, or days which he had spent in oblivion and futility. If a person was to add up all those moments which he had wasted, then this would amount to months, if not years. If such a person was told that his life-span will be reduced by five or ten years, then this would really be a shock for him. But such a person never worries about the time which he spends sitting around, doing nothing. He feels no regret for the time he has wasted.

One more disadvantage of wasting one's time is that a person who has got nothing purposeful to do is likely to develop all kinds of physical and spiritual ailments. Avarice, greed, oppression, injustice, gambling, adultery, fornication, intoxication and similar vices are usually committed by such idle people. If a person does not-keep himself engaged in any fruitful, beneficial activity, he will incline towards acts of disobedience and evil. Man can become a human being in the true sense only then if he makes the best use of his time, not allowing a single moment to go waste. One should fix a time for each and every of one's daily activities.

Time is like raw material which one can use to make anything one likes. Time is a capital which Allah has bestowed upon all of His servants alike. Those who use this capital in an appropriate manner, spend their life in physical comfort and spiritual delight. Proper utilization of time turns a barbarian into a civilized person: through the blessings of this act an ignorant person can become a scholar, a pauper a wealthy man, a fool a wise person, etc.

Time is that wealth which kings and beggars, the rich and the poor, the strong and the weak, all get alike. Anyone who appreciates this wealth attains honour while those who do not value it shall be disgraced.

If one thinks over the matter, then one comes to realize that ninety percent of people do not know with what and where they spend their time. Anyone who sits around idle with his hands in his pockets, will soon put his hands in others' pockets as well. The only way to become successful is not to pass as single moment idle. There should be no such thing as laziness, for laziness consumes one's veins just like rust consumes iron. Sitting idle is like being buried alive.

A Muslim whose goodness is attested by two men shall go to Paradise

In Musnad Ahmad comes that Abul Aswad رحمة الله عليه said: I

came to Al Madinah where an epidemic was raging. People were dying in great numbers. I was sitting with Sayyidina Umar bin Al Khattab رضى الله عنه when people brought a bier and began to speak well of the deceased. Sayyidina Umar رضى الله عنه said: 'It has become inevitable for him.' Right then the people brought another bier and began to speak ill of the deceased. Sayyidina Umar رضى الله عنه said: 'it has become inevitable for him.' I said: 'O commander of the faithful, what has become inevitable?' he replied: 'I merely said what the Messenger of Allah صلى الله عليه وسلم had said: A Muslim whose goodness is attested by four people shall go to paradise. We asked: O Messenger of Allah صلى الله عليه وسلم, What if it is attested by only three persons? - Even then, He said. We asked: 'And two?' - Even then, He said. We then did not ask him what would happen if only as single person would attest his goodness.' Ibn Marduwiyah has mentioned a Hadith to the following effect: Soon there will come a time where you can recognize the virtuous from the wicked. The people asked: 'O Messenger of Allah صلى الله عليه وسلم, how will we do that?' he صلى الله عليه وسلم said: 'Through your own attestation of virtue and vice. You are Allah's witnesses on earth.' *(Tafsir Ibn Kathir 1/220)*

Allah is more kind to His servants than a mother to her child.

In an authentic Hadith comes that once the Messenger of Allah صلى الله عليه وسلم saw among the captives a woman who had lost her child, she ran around frantically, looking for her child everywhere. Whenever she came across any child, she would take it and hug it, until she finally found her own child. She picked it up, hugged it, kissed it, fondled it and gave it a draught of milk. On seeing this, the Messenger of Allah صلى الله عليه وسلم said to his companions: 'what do you think, would-this woman ever cast her child into the fire?' The people said: 'O Messenger of Allah صلى الله عليه وسلم, she would never do so!' He صلى الله عليه وسلم then said: 'By Allah, Allah is far more kind and merciful towards His servants than this woman is toward her child.' *(Tafsir Ibn Kathir 1/22)*

Eat what is lawful, Allah shall accept your prayers.

يَـٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَـٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

'O mankind, eat from the lawful, pure things on earth and do not follow the footsteps of Satan. Lo! He is your open enemy.' *(Surah Baqa'ah, verse 168)*

In Sahih Muslim has been mentioned that the Messenger of Allah صلى الله عليه وسلم said: The Lord of the worlds says: I have made the wealth which I granted My servants lawful unto them. I created My servants with an inclination to worship Me alone, but Satan made them Swerve from the true religion and made the lawful things unlawful.

When the above Ayat was being recited unto the Messenger of Allah صلى الله عليه وسلم, Sayyidina Saad bin Abi Waqqas رضى الله عنه got up and Said: 'O Messenger of Allah صلى الله عليه وسلم, please pray unto Allah that Allah accepts my prayers.' The Noble Prophet صلى الله عليه وسلم said: 'O Saad, keep eating from what is lawful and pure. Allah shall accept your prayers. By Him in whose hands is Muhammad's life, an unlawful morsel that finds its way into man's stomach makes forty days of worship unacceptable, and flesh which is grown from unlawful sustenance is destined to hell.' *(Tafsir Ibn Kathir, 1/235)*

Keep fearing Allah with regard to women

In Sahih Muslim is a tradition according to which Sayyidina Jabir bin Abdullah رضى الله عنه related that the Messenger of Allah صلى الله عليه وسلم said during one of the sermons he delivered on the occasion of Hujjatul Widah (farewell pilgrimage): 'People! Fear Allah with regard to women! You took them by Allah's leave, and their shame became lawful unto you through Allah's decree. The right which you is have over your women is that they do not

allow any such person to enter your dwelling whom you disapprove. And if they still do so, then beat them but not hard so as to leave any trace. And their right over you is that you give them food, drink and clothing according to your ability. *(Tafsir Ibn Kathir)*

A man should adorn himself in order to please his wife

وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ

'And they (i.e. women) have got rights similar to those of men, in Kindness.' *(Surah Baqarah, Ayat 228)*

One person asked the Messenger of Allah صلى الله عليه وسلم: 'What rights have women got over men?' He صلى الله عليه وسلم said: 'When you eat yourself, then give her to eat, too. When you clothe yourself, then clothe her, too. Don't slap her on her face

Don't abuse her, don't abandon her, nor send her away, but keep her in your home.' On reciting this verse, Sayyidina Ibn Abbas رضى الله عنه remarked: 'I like to adorn myself for my wife in order to please her, just like she adorns herself in order to please me. *(Tafsir Ibn Kathir 1/313)*

Men stand a degree above women

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

'And men are a degree above them (i.e. women), and Allah is Mighty, Wise.' *(Surah Baqarah, Ayat 228)*

This was then further elucidated as follows, that men are a degree above women with regard to their physical strength, their moral outlook, their authoritative skills, their covering the expenses of their dependants, their role as in-charge of their families – in short regarding every aspect of life, whether it pertains to this world or the hereafter. The Ayat is concluded with the statement that Allah is Mighty so as to reprise those

who disobey Him, and His commands are full of wisdom. *(Tafsir Ibn Kathir 1/313)*

The Messenger of Allah صلى الله عليه وسلم was very Kind hearted

Sayyidina Anas رضی الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم was very kindhearted. Whenever a person came to him (asking him for something, and he had nothing with him), then He would give him a promise (namely that as soon as He had something to give, He would do so), and if He had something to give, then He would give it then and there. Once after the Iqamah had been called, a villager came to the Messenger of Allah صلى الله عليه وسلم, grabbed Him by his clothes and said: 'I still have a need to be fulfilled, and I am afraid that I might forget it.' The Messenger of Allah صلى الله عليه وسلم then got up and went with him. After he had fulfilled the man's need, he came back and led the prayer. *(Hayatus – Sahaba 3/150)*

Four Rakat of Sunnah before the Zuhr prayer are rewarded like the Tahajjud prayer

Abdur Rahman bin Abdullah رحمة الله عليه narrated: I once presented myself to Sayyidina Umar bin Al Khattab رضی الله عنه who was offering some prayer before the Zuhr prayer. I asked him: 'Which prayer were you offering?' he said: 'This prayer can be likened to the Tahajjud prayer.'

Aswad, Murrah and Masrooq رحمهم الله said: Sayyidina Abdullah رضی الله عنه stated: Among all the prayers offered during day-time, only the four Rakat which are offered before the Zuhr Prayer can be likened to the Tahajjud prayer, and the Superiority of this prayer over other prayers offered during daytime, is like that of a prayer offered with congregation over a prayer offered without congregation. *(Hayat-us-Sahabah 3/164)*

The story of a youth whose body smelled like musk and amberg's

Allamah As'ad bin Abdullah Yafa'i رحمة الله عليه is the author of Al-

Targheeb wat-Tarheeb, a renowned work on the subject of Tasawwuf. In this book he mentioned the story of a young man whose body always smelled of musk and amberg's. Once someone asked that young man: 'How come you always smell of musk and amberg's? You must be spending a fortune on perfumes!' The young man said: 'Neither did' I ever purchase any perfume, nor did I ever use any.' - 'Then where does this fragrance come from?' asked the other person. The young man replied: 'It is a secret which should not be disclosed.' The questioner insisted: 'Please, do tell us! It may be of benefit for us.' Upon this, the young man began to narrate his story. He said: My father was a merchant who used to sell every day commodities. I used to sit with him in his shop. Once on old woman came and purchased some goods. She said to my father: please have your son accompany me so that I can settle my dues through him. I then went with the old women. After a while we reached a beautiful house. I was ushered into a beautiful room, where a beautiful girl was reclining on a bed. As soon as she saw me, she tried to seduce me, for I myself was extraordinarily handsome. However I refused to fulfill her desire. She took hold of my hand and pulled me towards her. Allah Most High then cast an inspiration into my heart. I said to the girl: 'Listen, I have to relieve myself!' She immediately ordered her servants to clean the bathroom for me. I went to bathroom, relieved myself and rubbed my body with faeces. Then I came out. when the girl saw me in that condition, she started yelling: 'Throw him out! He is a madman.'

I had a Dirham with me from which I purchased some soap. Then I went to the river, took a bath and washed my clothes. I dressed and went back. I had never told anyone about this. When I went to sleep that night, I saw in my dream an angel. That angel said to me: 'Allah Most High gives you glad tidings of paradise, and as a reward for the trick you used to save yourself from disobedience, this fragrance is being presented to you.' Since then my body and my clothes smell of musk and amberg's - a scent which people perceive even now. And praise be to Allah, the Lord of the Worlds.

Make a record of Your sins, then repent

Allamah Yafa'i رحمة الله عليه recorded another incident in his work At- Targheeb wat- Tarheeb. He wrote that there was an extremely sinful youth. However this youth – whenever he committed a sin-would make it a point to write his sin into a note book.

In the city where he lived there was a very poor woman whose children were starving since three days. Seeing her children in such distress was too much for her to bear. She went to her neighbor and borrowed a silken dress from her. She then wore that dress and went out. When the young man saw her, he called her to himself. He had hardly mentioned his desire, when the woman burst into tears. She said: 'I am not a prostitute. My despair for my children drove me out. When you called me, I thought I'd have reason to expect good from you.' The young man had some Dirhams with him. He gave them to the woman and let her go. Then he began to cry himself and told his mother the whole story. His mother always had tried to keep him away from acts of disobedience. When she heard what had happened, she became very happy. She said: 'My son! This is the only good deed you had done in your life. You should write it into your note book as well.' The young man said: 'Well, there is no space left in my note-book.' She said: 'then write it at the margin.' The young man did accordingly. Thereafter he went to sleep, feeling remorseful for all his misdoings. When he woke up, he saw that his note-book was blank. Whatever sins he had recorded therein were erased: All pages were blank, except for the small entry he had made at the margin, and on the top of the page was written:

إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ

'Indeed, good deeds erase evil deeds.' *(Surah Hud, Ayat 114)*

The young man then repented for good and spent the rest of his life doing good.

One should treat one's companions well

Whenever the Messenger of Allah صلى الله عليه وسلم dispatched an army, he'd instruct the leader to be kind to those under his command, not to put them into hardship, to encourage them and cheer them up. Similarly, when he appointed someone as governor over a people, he would tell him to treat the people fair and just, to sympathise with them, to be kind to them, not to put them into hardship, to give them glad tidings regarding this world and the next, to make them incline toward the hereafter, not to spread hatred among them, to bring about concord and unity among them, and not to spread discord. This can be concluded from the Hadith cited below:

Abu Buradah bin Abi Musa narrated that the Messenger of Allah صلى الله عليه وسلم said the following to Sayyidina Muaz bin Jabal and Sayyidina Abu Musa Ash'ari رضى الله عنهما before sending them to Yemen:

Treat others with kindness and ease, do not put people into hardship. Keep giving them glad tidings regarding this world and the next, and do not spread hatred among them so as to make them want to flee. Treat each other with love and affection, and do not do anything to sow the seeds of discord. *(Bukhari Sharif 1/426, Hadith nr 2942)*

Note: Imam Ghazali رحمة الله عليه wrote that one should speak gentle and softly, because one's tone has often a greater effect than one's words. Sayyidina Umar رضى الله عنه said: 'No matter how insignificant something unlawful might seem to be, it will always outweigh something lawful. In Sahih Muslim comes that the Messenger of Allah صلى الله عليه وسلم said: 'O Allah, if anyone has been put incharge over my Ummah and makes things difficult for them, then deal with him strictly, too,. And if he makes things easy for them, then make things easy for him, too. *(Seerat-e-Aisha, p 122)*

Sayyidina Uqbah bin Amir's رضى الله عنه last three advices

When Sayyidina Uqbah bin Amir was about to breathe his last, he said: 'My sons, I enjoin you three things, make sure that you'll

remember them well:

Do not accept a Hadith of the Noble Prophet صلى الله عليه وسلم, but from a reliable, trust worthy person.

Do not get into the habit of taking loans, even if you have to wear an old cloak.

Do not occupy yourself with composing poetry lest your heart gets so occupied with that as to become neglectful of the Holy Qur'an. *(Hayatus- Sahabah 3/231)*

Sayyidina Zulkifl's strange story

Mujahid رحمة الله عليه wrote that he was a pious, saintly person, who had a covenant with the Prophet of that era, fulfilled that covenant, and established justice and equitability among the people.

It has been related that when Sayyidina Yasa'a عليه السلام had grown very old, he decided to appoint a successor during his life -time, to see what he does. He assembled the people and said: 'The one who accepts three things shall be my successor - one, to keep the fast throughout the day. Two, to pray throughout the night. Three, never to get angry. No one got up, except for one man whom the people always thought to be insignificant. That person said: 'I will fulfill your conditions.' Sayyidina Yasa'a عليه السلام said: 'Will you fast throughout the day, pray throughout the night and never get angry?' he said: 'Yes' - 'well then' said Sayyidina Yasa'a عليه السلام, let us see until tomorrow.' On the next day he again assembled the people and said what he had said the day before. Again no one got up except for that one man. Sayydina Yasa'a عليه السلام said: 'Well then, from tomorrow on you shall act as my successor.'

Right then Satan summoned his troops, briefed them about the event and sent them off with instructions to misguide him that person. None of the devils however succeeded. Satan then decided to go himself. At noon-time when the newly appointed successor laid down to have some rest, Satan came and knocked at his door. He got yes and asked. 'who is there?' Satan said: 'A

victim of oppression yearning for justice. My people do me great wrong - they did this to me, they did that to me .... And he began to tell a long winding story. He kept talking so long that there was no time left to sleep. Zul Kifl used to rest only a short while during the night. He said: 'Well, come again in the evening, so that I may do justice.' In the evening he sat in the court to give verdicts. He looked around, but the person who came at noon-time was not there. After a while he got up to search him, but without success.

Also in the next morning the petitioner did not come. At noon when Zul kifl was about to lie down, Satan came again and knocked the door. He got the door opened and said to the arrival: 'I had asked you to come in the evening. I kept waiting, but you did not come.' He said: 'Sir, I was just on my way to meet you, when my people interrupted me. They told me not to go, and they promised me to give me what is due to me. So I stopped. Then again they refused to give me my right, and they did this to me, and that to me ....' And just like the day before, he told a long-winding story that consumed all the time during which Sayyidina Zul Kifl could have slept. In the evening he kept waiting for the petitioner, but in vain.

On the third day he instructed a man to stand at the door and not to let anyone get near to it, since he was too tired to keep himself upright. He had hardly lied down when the accursed Satan came again. The door- keeper tried to keep him back, but Satan sneaked in through a crack in the wall and started to knock the door from inside. Zul Kifl got up and said to the door-keeper: 'Had I not told you not to let anyone come near the door?' The door -Keeper said: 'No one has entered from here.' And indeed, when Zul Kifl looked at the door, he found it locked. Then he realized that he was being tried by Satan. Right then Satan said: 'O Friend of Allah, I lost-against you. You neither gave up vigil at night nor did you get angry with the door-keeper.'

From then on Allah Most High granted him the title Zul Kifl, for he fulfilled the conditions which he had promised to fulfill.

(*Tafsir Ibn Kathir 3/392*)

How the Noble Prophet صلی اللہ علیہ وسلم defeated the wrestler Rukanah

There was a famous Arab wrestler whose name was Rukanah. He was extraordinarily strong; It was even believed that he could fight thousand men at a time. He was so strong that if he sat down on the skin of a freshly slaughtered camel, and a whole bunch of young Arab men would try to pull that skin, then the skin would tear, but the spot where Rukanah sat would not be moved.

The Noble Prophet صلی اللہ علیہ وسلم called him to Islam saying: 'Rukanah, the Hereafter, is bound to come. Why are you wasting your life? Accept Islam and turn to Allah!' Rukanah said: 'Muhammad! I am not a scholar, nor do I know much about religion. I am a wrestler. Have a bout with me. If you defeat me I shall accept Islam.' He صلی اللہ علیہ وسلم said: '*Bismillah.*' Rukanah tied his loin -cloth, while the Noble Prophet صلی اللہ علیہ وسلم rolled up his sleeves and they entered the ring. With in no time, the Noble Prophet صلی اللہ علیہ وسلم put his hand around Rukanah's waist and lifted him up just like one would lift a bird. Then he gently put him down, sat down on his chest and said: 'Rukanah! Say it!' Rukanah however was unwilling to believe that he has been defeated, since he had never been defeated before. He also could not comprehend how the Noble Prophet صلی اللہ علیہ وسلم had lifted his body with such ease. He said, 'I can't believe that you have defeated me. Fight again.'

The Messenger of Allah صلی اللہ علیہ وسلم said: '*Bismillah.*' Within no time, the Blessed Prophet صلی اللہ علیہ وسلم put his hand around Rukanah's waist and lifted him up- as he had done before, and then he gently put him down. He said: 'You said if I defeat you, you will accept Islam. Well, the condition has been fulfilled.' Rukanah replied: 'Muhammad! This cannot be possible that you lifted my body with your own physical strength. There seems to be some mysterious force within you.' Allah's messenger صلی اللہ علیہ وسلم said: 'I invite you to the force that you found within me-

and not to my own strength.' On hearing that Rukanah accepted Islam. He became a devout believer and accomplished many a great feat.

Once some thieves had stolen a great number of camels from the Baitul Maal (Treasury). In the morning when the theft was discovered, the Noble Prophet صلی اللہ علیہ وسلم said: 'People, hunt down those thieves!' Rukanah said: 'I alone am enough.' The thieves had left already at night. They had fled as fast as they could and they had covered a considerable distance. Rukanah however caught them during their flight. He brought them as well as the stolen camels and other goods back to the Holy Prophet صلی اللہ علیہ وسلم who gave the thieves their due punishment.

Sometimes truth dawns upon a person's heart. If such a person got no prejudice, and if he is indeed inclined to find the truth, then he shall surely find it.

The astonishing virtues of بسم اللہ الرحمن الرحیم

Ibn Marduwiyah mentioned that the Noble Prophet صلی اللہ علیہ وسلم said: 'An Ayat has been revealed to me the like of which had been revealed to no other Prophet before me, except Sayyidina Sulaiman علیہ السلام, and that Ayat is:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Sayyidina Jabir bin Abdullah رضی اللہ عنہ narrated: 'When this Ayat was revealed, then

1) The clouds in the east were cleared away.
2) The winds stopped blowing.
3) The sea became completely calm.
4) The animals listened with rapt attention.
5) Balls of fire were cast at the devils.
6) And Allah the Lord of the Worlds said: 'By My Majesty and Honour, if my name is thus recited over any thing, then it shall surely be blessed.

Sayyidina Ibn Mas'ood رضی الله عنہ said: 'anyone who wants to save himself from the 19 doorkeepers of Hell, then he should say:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

for there are 19 letters in it, and each letter is a protection against one of those door-keepers. This has also been mentioned by Ibn Atia; and it has been further corroborated by a Hadith, namely 'I saw more than thirty angels who were in a hurry to get somewhere.' The Messenger of Allah صلی الله علیہ وسلم said that when a person uttered:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

'Rabbanaa wa lakal hamd. Hamdan Kathiran Tayyi'am – Mubar'kan fihi.

This phrase, too contains more than thirty letters, and exactly the same number of angels descended from the heaven

Similarly the Aayat

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

has got nineteen letters, and the number of the angels put as keepers of the gates to hell is nineteen, too.

In Musnad Ahmad comes: once the Messenger of Allah صلی الله علیہ وسلم was riding some where. He had mounted one of his companions behind him. The camel on which they rode, stumbled. The companion said: 'May Satan perish!' The Noble Prophet صلی الله علیہ وسلم told him: 'Don't say so, for this makes Satan feel proud. He thinks that he had caused the camel to fall. But rather say. 'In the name of Allah' this shall make him shrink until he becomes as insignificant and despisable like a fly.

In another Hadith comes: 'If one starts a work without reciting بسم الله الرحمن الرحيم, then this work shall be void of blessing.' (Tafsir Ibn Kathir 1/38)

The Noble Prophet's صلى الله عليه وسلم sayings regarding the rights of neighbors.

Besides one's parents, children and close relatives, human beings have got another long-lasting relation, namely that with their neighbors. No matter whether this relation is a pleasant or unpleasant one. It has got a great impact on one's personal life, peace of mind and moral character. In his teachings, the Noble Prophet صلى الله عليه وسلم gave great importance to the rights of neighbors. Again and again he stressed the need to treat one's neighbors with kindness, consideration and respect, so for that he declared good treatment of one's neighbors as a part of faith, a pre-requisite for admission into paradise, and the touchstone of love toward Allah and His Messenger صلى الله عليه وسلم. Below are some of the Noble Prophet's صلى الله عليه وسلم sayings in this regard:

1) One Ansari companions رضى الله عنه narrated: once I went to present myself to the Messenger of Allah صلى الله عليه وسلم. When I reached there, I saw a man stand there and the messenger of Allah صلى الله عليه وسلم was facing him. I thought that maybe the man wanted the messenger of Allah صلى الله عليه وسلم to do something for him. The messenger of Allah صلى الله عليه وسلم kept talking to him. Quite some time passed that way, until I began to fear that the Messenger of Allah صلى الله عليه وسلم might have gotten tired. After a long while the Messenger of Allah صلى الله عليه وسلم came toward me. I said: 'O Prophet of Allah صلى الله عليه وسلم, this person kept you standing for so long, and I worried that your feet must be aching.' The Messenger of Allah صلى الله عليه وسلم said: 'So you saw him?' I said: 'Yes, I saw him quite well.' The Messenger of Allah صلى الله عليه وسلم said: 'You know who he was? He was Jibril عليه السلام. He told me again and again about the rights of neighbors, until I thought that today neighbors shall be given a share in inheritance. *(Musnad Ahmad)*

2) In Bazzar comes that the Messenger of Allah عليه السلام said: There are three kinds of neighbors:

I. The neighbor who has got only one right, he has got the lowest standing among the neighbors (as far as rights are concerned).

II. The neighbor who has got two rights.

III. The neighbor who has got three rights.

The neighbor who has got one right is a Non-Muslim neighbor with whom you have got no relation.

The neighbor who has got two rights, is a Muslim. One right is due to him on account of his being a Muslim, and the other is due to him on account of his being a neighbor.

The neighbor who has got three rights, is a Muslim to whom one happens to be related. One right is due to him since he is a Muslim. The second right is due to him since he is a neighbor and the third right is due to him since he is a relative.

Explanation: this Hadith clearly shows that even non-Muslim neighbors enjoy the same rights and priviliges that have been mentioned in the Holy Qur'an and in the sacred Ahadith; and that they deserve to be treated with the same kindness and consideration. This is exactly how the companions رضوان الله علیهم اجمعین had absorbed the Noble Prophet صلی الله علیه وسلم teachings. In Jami Tirmidhi and some other books has been mentioned that at Sayyidina Abdullah bin Amr bin Aas's رضی الله عنه place a goat had been slaughtered. When he came back home, he asked: 'Did you present some meat to our Jewish neighbor? I heard the Messenger of Allah صلی الله علیه وسلم say: Jibril علیه السلام stressed good treatment of one's neighbors so much that I began to think they will be declared eligible to receive a part of the inheritance. Alas, just as the chronological gap between our age and the Noble Prophet's صلی الله علیه وسلم gap keeps widening, we also distant ourselves more and more from the teachings and guidelines which Allah's Beloved صلی الله علیه وسلم has left for us. If the generations that came after the

companions رضوان الله علیهم اجمعین had acted according to the Noble Prophet's teachings about the rights and duties of a neighbor, then the world would be quite different from what it is today. May Allah give as the strength and will to understand and appreciate the value of these teachings and to mould our lives accordingly. *(Ma'ariful Hadith 6/100)*

3) In Musnad Ahmad comes that Sayyidah Aisha رضی الله عنها said once to the Noble Prophet صلی الله علیه وسلم: 'I have got two neighbors and I want to send a gift to one of them. To which one should I send it?' The Noble Prophet صلی الله علیه وسلم said: 'To the one whose door is closer.' *(Ibn Kathir)*

4) In Tabarani comes that once the Noble Prophet صلی الله علیه وسلم took ablution. The people tried to get some of the water to rub it on their bodies. Allah's messenger صلی الله علیه وسلم asked: 'why are you doing so?' They said: 'Out of love for Allah and His Messenger صلی الله علیه وسلم. He then said: 'If anyone wants to be loved by Allah and His Messenger صلی الله علیه وسلم, then he should speak the truth when ever he speaks. If anything is entrusted to him, then he should return such a deposit with honesty; and he should treat his neighbors well.

5) In Musnad Ahmad comes that the first dispute to be brought before Allah on the Day of Judgment would be between two neighbors.

6) In Musnad Ahmad comes that the Messenger of Allah صلی الله علیه وسلم said: 'Jibril enjoined me so much regarding neighbors that I began to think that maybe neighbors will be made eligible to receive a part of the inheritance.

7) The messenger of Allah صلی الله علیه وسلم said: 'The best companion in the sight of Allah is one who treats his fellow-travelers well; and the best neighbor in the sight of Allah is one who treats his neighbors well.

8) Once the messenger of Allah صلی الله علیه وسلم asked his companions: 'What do you think about fornication and adultery?' The people said: 'It is unlawful. Allah and His

Messenger صلی اللہ علیہ وسلم declared ıt to be forbıdden, and it will stay forbidden until the day of Judgment.' The messenger of Allah صلی اللہ علیہ وسلم said: 'listen , a man who has committed adultery with ten women has committed a sin less grave than that of a man who committed adultery with his neighbor's wife.' Then he said: 'What do you say about theft?' the people said: 'it is forbidden. Allah and His Messenger صلی اللہ علیہ وسلم declared it to be forbidden, and it will stay forbidden until the Day of Judgment. 'the Messenger of Allah صلی اللہ علیہ وسلم then said: 'Listen, a man who stole from ten different houses has committed a sin less grave than that of a man who stole from his neighbor's house.'

9) In the Sahihayin, is a Hadith in which Sayyidina Ibn Mas'ood رضی اللہ عنہ asked: 'O Messenger of Allah صلی اللہ علیہ وسلم, which is the greatest sin?' He رضی اللہ عنہ said: 'To ascribe partners to Allah whereas He alone created you.' Sayyidina Ibn Mas'ood asked: 'And then?' He صلی اللہ علیہ وسلم said: 'to commit adultery with the wife of one's neighbor.

10) In Musnad Abd bin Hamid comes that Sayyidina Jabir bin Abdullah رضی اللہ عنہ said: One person came from the outskirts of Al Madinah. The Messenger of Allah صلی اللہ علیہ وسلم and Sayyidina Jibril علیہ السلام happened to after prayers at that time at the place where the funeral prayers are usually offered. After they had concluded the prayer, the visitor asked: 'who was the person who prayed with the messenger of Allah صلی اللہ علیہ وسلم?' The Messenger of Allah صلی اللہ علیہ وسلم asked: "Did you see him?' he said: 'yes.' – 'Then you saw tremendous good', said the Messenger of Allah صلی اللہ علیہ وسلم, 'He was Jibril علیہ السلام. He kept telling me about the rights and duties of neighbors until I thought that soon neighbors will become eligible to receive a share of the inheritance. *(Tafsir Ibn Kathir 1/561)*

Sending food to one's neighbor

In Sahih Muslim is a tradition in which Sayyidina Abu Zarr Ghifari رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم enjoined him as follows: 'When you cook something. Then add some water to the stock so that you can send a part of the food to your neighbor.' *(Sahih Muslim 2/29)*

Note: This advice was not given solely to Sayyidina Abu Zarr Ghifari رضی اللہ عنہ: it was meant for the whole Ummah.

Treating one's neighbors well is a sign of perfect faith

Imam Bukhari quoted tradition four times in his Sahih. In this tradition the messenger of Allah صلی اللہ علیہ وسلم declared a good treatment and kindness toward one's neighbors a sign of perfect faith. Anyone who does neither sympathize with his neighbors nor shares his grief, is not a perfect believer.

The messenger of Allah صلی اللہ علیہ وسلم said: One who believes in Allah and the hereafter must not trouble his neighbor. And one who believes in Allah and the hereafter must treat his neighbor with kindness and respect. And one who believes in Allah and the hereafter must honour his guests. *(Sahih Bukhari 2/779, Hadith nr. 4991)*

If treating one's neighbor well is considered as a sign of perfect faith, then it will also be considered as a sign of love for Allah and His messenger صلی اللہ علیہ وسلم, A person who possesses these attributes is true in his claim to love Allah and His Messenger صلی اللہ علیہ وسلم, and any one who is void of these attributes lays a false claim to love.

Don't break your neighbor's heart

Imam Abu Hamid Ghazali recorded the following statement in his work Ihya Uloom-ud-deen: 'don't build your house so high that it covers your neighbors house and thus prevents the air. If however your neighbor does not mind your doing so, then there is no harm in it. And do not vex your poor neighbor with your high buildings so as to render his own dwelling useless – void of

light and void of air. And when you buy fruit, then send something thereof to your neighbor, otherwise carry it secretly into your house. And don't let your children eat fruits outside the house, lest this might sadden your neighbor's children. And don't vex your neighbor with the smell of freshly cooked food, unless you intend to give him something thereof. Then it is no harm therein. *(Ihya Uloom-ud-deen, 2/119)*

Some clearly defined rights of neighbors

On the authority of Sayyidina Muawiyah bin Haydah رضی اللہ عنہ: The Messenger of Allah صلی اللہ علیہ وسلم said: 'Your neighbors' right over you are:

1). That you visit him when he is sick.
2). That you accompany his bier when he dies (and lend a helping hand during the funeral)
3). That you grant him a loan if he needs one (provided you are in a position to do so)
4). That you conceal his misdeed in case he did something wrong.
5). That you congratulate him and pray for his prosperity in case he obtains one of Allah's blessings.
6). That you console him in case misfortune strikes him.
7). That you don't build your house so high as to hinder circulation of air.
8). And (when you prepare some delicious food), that the fragrance of freshly cooked food does not cause him or his children trouble, unless you send something to him as well. (In this case there is no harm if the smell reaches him.) *(Muajjam Kabeer, Tabarani)*

Explanation: The last two among the rights enunciated in this Hadith, deserve particular mention:

I. To be careful when constructing one's home; the walls should not be so high as to keep out air and light from one's neighbor's home.

II. One should remember one's neighbor when preparing any special dish for the good smell of freshly cooked food will make him and his children yearn for the food; and it would sadden them if this desire remains unfulfilled. Hence one should take it upon himself to either send some food to one's neighbor, or to ensure that the smell does not reach his home. Obviously, the first option is the easier one

These two guidelines which the Noble Prophet صلى الله عليه وسلم left for us show what great concern he had for the rights of neighbors. And almost similar tradition has been quoted by Ibn Adi in Kamil' and by Kharaiti in 'Makarim ul Akhlaq, on the authority of Sayyidina Abdullah bin Amr bin Aas رضی الله عنه, with the following additions:

9). And when you buy fruit, then send some to your neighbor also.

10). And if you can't do that, then bring it secretly (lest your neighbor sees it) and don't let your children eat such fruit outside your home, lest your neighbor's children see them and feel jealous. *(Kanzul Ummal)*

May Allah give us the strength and understanding and appreciate the value of these teachings, and to mould our lives accordingly so that we may reap the blessings there of already in this worldly life. *(Ma'ariful Hadith 6/97 - 98)*

Two more Ahadith concerning neighbors

1). Sayyidina Abu Hurairah رضی الله عنه related that one person said: 'O messenger of Allah صلى الله عليه وسلم there is one woman who is well known for her (voluntary) fasts and prayers, and she also gives a abundant charity, but her tongue causes her neighbors much trouble - (i.e. she speaks ill of her neighbors).' The Messenger of Allah صلى الله عليه وسلم said: 'She shall go to Hell.'

The person then said: 'O Messenger of Allah صلى الله عليه

وسلم, there is another woman who is not so particular about (voluntary) fasts, prayers, and charity, she gives away some pieces of cheese but not more than that. This woman however does not trouble her neighbors with her tongue.' The Messenger of Allah صلى الله عليه وسلم said: 'She shall go to Paradise.' *(Musnad Ahmad)*

2). Sayyidina Abdullah bin Mas'ood رضي الله عنه related: One person enquired: 'O Messenger of Allah صلى الله عليه وسلم, how can I know whether I wrought good or evil?' The Messenger of Allah صلى الله عليه وسلم said: 'When you hear your neighbors say that you did good, then you must indeed have done good And when you hear them say that you did wrong, then you must indeed have done wrong. *(Ibn Majah, Mishkat p 424)*

Under which circumstances one is not required to discharge the responsibility of bidding good and for bidding evil

Sayyidina Muhammad صلى الله عليه وسلم said: being mindful of one's own religious affairs as well as those of others, and bidding others to do good and to keep away from evil is a religious obligation as well as a Divine requirement, so keep doing it. Yes, when the following vices begin to appear:

1). When wealth is being worshipped.

2). When parsimony and avarice become the nature of this Ummat.

3). When people follow their base desires.

4). When they forget the Hereafter and make this worldly life the purpose of their existence.

5). When every one considers only his own opinion,

Well, in such a decadent environment it will suffice if everyone works toward the rectification of his own soul and tries to save himself from acts of disobedience, for there is little hope that anyone else will pay heed. The Noble Prophet صلى الله عليه وسلم further said: There will come a time when a staying firm upon

religion and fulfilling the commands of Allah and His Messenger صلی اللہ علیہ وسلم will become as difficult as holding burning embers in one's naked hands. This will be a test of one's stead fastness and patience. Obviously, Under such circumstances keeping oneself on the straight path will require an enormous effort, hence the responsibility of bidding others to do good and to keep away from evil no longer remains. Allah's Messenger صلی اللہ علیہ وسلم said about those people who remain steadfast even under such adverse circumstances that they shall get the reward of fifty men. *(Ma'ariful Hadith 8/103)*

Six Peculiarities of Monday

Sayyidina Abdullah bin Abbas رضی اللہ عنہ said that Monday has got a very special relation with the Noble Prophet's صلی اللہ علیہ وسلم life, because:

1). The Noble Prophet صلی اللہ علیہ وسلم was born on a Monday.

2). He صلی اللہ علیہ وسلم was granted Prophet hood on a Monday.

3). He صلی اللہ علیہ وسلم fixed Hajar-e-Aswad at its proper place on a Monday.

4). On a Monday the Noble Prophet صلی اللہ علیہ وسلم commenced his journey of migration (from Makkah to Al Madinah) from thee cave of Thawr.

5). On Monday He صلی اللہ علیہ وسلم arrived in Al Madinah.

6). On Monday He صلی اللہ علیہ وسلم left behind this mortal world. *(Musnad Ahmad 1/277 Hadith no - 2506)*

There was a time when even trees recognized the Noble Prophet صلی اللہ علیہ وسلم. Nowadays however hardly any Muslim would recognize him

There are number of authentic Ahadith which state that once the Noble Prophet صلی اللہ علیہ وسلم was on a journey. During the journey a villager passed by the Noble Prophet صلی اللہ علیہ وسلم. He صلی اللہ علیہ وسلم called the man and asked him: 'Where are you going?' The man said: 'I am going home.' He صلی اللہ علیہ وسلم said: 'When you are going

home, then take a thing of goodness along.' The man asked: 'What thing of goodness do you want to give me?' The Noble Prophet صلى الله عليه وسلم said: 'Bear witness that there is no god except Allah, that He is alone and has no partners, and that Muhammad صلى الله عليه وسلم is His servant and messenger.

The villager said: 'who will bear witness to the truthfulness of that?' There happened to be a tree at the far end of the valley. The messenger of Allah صلى الله عليه وسلم said: 'The tree over there will bear witness.' He صلى الله عليه وسلم then called the tree, and indeed! The tree came, dragging its roots along. It then recited the *Kalimah-e-Shahadat*. Then it returned to where it had come from.

On seeing the Noble Prophet صلى الله عليه وسلم perform this miracle, the villager could not help exclaiming: 'You are verily Allah's messenger sent with truth. I believe in you. I shall return to my tribe and invite them to Islam. If they accept, then I shall bring them to you, and if they do not accept then I shall leave them and come to you so that I may stay in your company. *(Majmauz-Zawaid 8/292, Hadith Nr. 5636)*

The Historical background and significance of the Islamic calendar

In the early days of Islam, people used the Christian calendar. The Muslims were not in the habit of recording dates. During the reign of Sayyidina Umar رضى الله عنه Sayyidina Abu Musa Ash'ari رضى الله عنه wrote him a letter to which said: 'You send letters to the governments of different areas, but there is no date on these letters. It would be very beneficial to mentioned the date, one could easily find out when the letter containing the order arrived, when the order was implemented, etc. In order to keep track of these matters one has to record the relevant dates. Sayyidina Umar رضى الله عنه liked the idea and immediately called some senior companions for a meeting. During this meeting, the companions voiced four opinions:

1). One group stated that the Noble Prophet's صلى الله عليه وسلم birth should be taken as the starting point of Islamic history.

2). Another group stated that the year in which the Noble Prophet صلى الله عليه وسلم was granted Prophet hood should be taken as the starting point.

3). Another group recommended that Islamic history should be counted from the Hijrah on - wards.

4). The Fourth group suggested that the year of the Noble Prophet's صلى الله عليه وسلم demise should be taken as the starting point.

These four views were then discussed in detail. Finally Sayyidina Umar رضى الله عنه decided that making the day on which the Noble Prophet صلى الله عليه وسلم was born or the day on which Prophet hood was conferred upon him the starting point of Islamic history might lead to differences, since there are different views with regard to when these events took place. Similarly, taking the year in which the Noble Prophet صلى الله عليه وسلم passed away as a starting point would be inappropriate since this year was a year of grief and sorrow for Islam and the Muslims. Rather the year of Hijrah (migration) should be taken as a beginning point, for the following four reasons:

1). The Hijrah (migration) made a clear distinction between truth and falsehood.

2). It was the year in which Islam was strengthened and honored.

3). It was the year in which the Noble Prophet صلى الله عليه وسلم and the Muslims began to worship their Lord openly, without any fear, in peace and security.

4). It was the year in which the foundation of the Noble Prophet صلى الله عليه وسلم mosque was laid.

Keeping in view all these benefits, the companions unanimously agreed that the year of Hijrah should be taken as the starting point of Islamic history. *(Bukhari Sharif 1/56, Hadith No. 3794, Fathul Bari, Umdatul Qari, Ar-Rawdh ul Anf 4/256)*

Thereafter the question arised which of the twelve months of a year should be declared the first month of the Islamic calendar,

and that four out of these twelve monthes were Holy months, namely Zul Qa'dah, Zul Hijjah, Muharram, and Rajab which falls between Jamadi-ul Thani and Sha'ban. *(Bukhari Sharif, 2/632, Hadith No. 4228)*

Again the Noble companions held different views regarding the month which should be declared the first months of the Islamic calendar.

Four opinions were expressed:

1). Some stated that Rajab should be the first month, since there are six months form Rajab to Zul Hijjah, and six months from Muharram till Rajab.

2). Another group maintained that Ramadhan should be the first month, since Ramadhan is the most excellent of all months, and the Holy Qur'an was revealed during this month.

3). One group recommended that Muharram should be the first month of the Islamic calendar, since this is the month in which the pilgrims return after having performed Hajj (pilgrimage).

4). The fourth group suggested that the Islamic calendar should begin with the month Rabiul Awwal, since the Noble Prophet صلى الله عليه وسلم migrated from Makkah to Madinah in this very month.

Sayyidina Umar رضى الله عنه considered all those suggestions with utmost respect, then he decided that the Islamic calendar should begin with the month of Muharam, for the following two reasons:

1). On the occasion of Bay'at Uqbah the Ansar رضى الله عنهم invited the Noble Prophet صلى الله عليه وسلم to settle down in Madinah, and he accepted their invitation. This took place in the month of Zul Hijjah, after the pilgrims had completed the rites of Hajj (pilgrimage). And in the month of Muharram the Noble Prophet صلى الله عليه وسلم began to send his companions to Madinah. Hence Hijrah (migration) commented in the Month of Muharram, and

it was completed in Rabiul Awwal when the Noble Prophet صلى الله عليه وسلم himself migrated to Al Madinah.

2). Hajj is an act of devotion deep rooted in the history of the true religion of Allah Hajj (pilgrimage) can be performed only once a year, After having completed the rites of Hajj (pilgrimage), during the month of Muharram, the pilgrims return to their hometowns.

On basis of these benefits it seemed appropriate to declare Muharram the first month of the Islamic calendar. All the companions a greed unanimously, and hence it was decided that the Hijrah (pilgrimage) shall be considered as the starting point of Islamic history, and Muharram was declared the first month of the Islamic calendar. The Muslim Ummah is acting accordingly ever since.

Note: We too should mention the Islamic dates in whatever program we intend to make. Whether It be a marriage ceremony, a journey, a business contract, or any other social event, it should be planned and carried out according to the Islamic calendar, as this would add a spiritual dimension and great blessing to an other wise worldly affair. Unfortunately nowadays many Muslims hardly know the names of the Islamic months. Hence ensure to tell your children about the Islamic calendar and its significance in the life of a Muslim. Allah Most High laid down the days of fasting, Eid and Hajj (pilgrimage) according to the Islamic calendar, and not according to the Gregorian calendar. The Gregorian calendar is of secondary nature only. May Allah grant us the will and strength to act accordingly. *Amin, Ya rabbul alamin.*

The difference between knowledge and wealth (Reply to a letter)

Sayyidina Ali رضى الله عنه stated that there is quite some difference between wealth and knowledge, wealth decreases when you spend there from, whereas knowledge increases. If knowledge was to decrease, then the first one to suffer would be a Hafiz who teaches children how to recite the Holy Quran. His

knowledge would leave him and shift to others. It is however just the opposite way. The more he teaches the more his own knowledge increases. In short, no matter how much of one's knowledge one extends to others, it increases, wealth on the other hand decreases.

Someone who owns wealth has to guard it. Even if one has only a few pennies, one will worry that someone might steal them. Should one lock it or bury it? Will anyone steal it while one is asleep? There are many other similar considerations. Hence it can rightly be said that one has to guard one's wealth. Knowledge, on the other hand, protects the person of knowledge. A knowledgeable person needs no other protection. His knowledge will tell him whether there is any danger on the path he intends to tread or whether the path will lead him to salvation. Wealth however extends no protection. It needs to be guarded and protected.

Apparently, wealth brings many a problem, one has to protect it against thieves, dacoits, etc. Knowledge on the other hand brings many a benefit and blessing, for knowledge is one's protector, helper and guide toward the path of salvation. Anyone who imparts knowledge to another person is indeed a benefactor for he has opened is indeed a benefactor for he has opened up the gates to good ness in this world and in the next.

Wealth however does not guide one to the right path, it rather leads one astray. Yes, if someone earns according to whatever knowledge he has been given, and also spends accordingly, then wealth can benefit him. If however someone earns wealth completely disregarding what is lawful and what not, and also spends his wealth in such a manner, then wealth leads to nothing but wretchedness. Until recently we only believed that unlawful income brings many misfortunes, but now the whole world witnesses the evil consequences of ill-gotten wealth. People who have acquired wealth in dubious ways almost seem to say: 'Would we only be relieved of it then at least our lives would be saved. Some bury their wealth, others dump it into the sea, but the government leaves no stone unturned to extract that wealth. So

rich people are really troubled. It is nothing but Allah's grace that now, people like us who used to say that a little money is more than sufficient, people who are poor but satisfied, can easily say that we live in comfort and ease. We can even ask the rich: 'of what benefit was your wealth to you? Our poverty has done us good. Poor people are at least not bothered by the government which tries to extract taxes. A poor person can easily say: I have got nothing: How could I pay you?' Such a person is indeed at great ease. Maulana Thanvi رحمة الله عليه used to say: 'We don't keep anything, so we've got nothing to worry about We have not even a turban, so we don't have to worry about the folds One who keeps a turban has to worry about it's folds. Anyway, here's no turban. Here are not many clothes either, hence no need to worry about hems and buttons.' Anyway, people who content themselves with what ever barely suffices, are at ease; while people who keep more than that tend to be in trouble. But why? Definitely not only on basis of their having more belongings for Islam does not enjoin us to live in poverty and indigence. It is rather because they have acquired their belongings in an unlawful manner. That is why they are in trouble. One who acquires wealth in a lawful manner is not troubled.

From this is learnt that adopting lawful means is always a source of comfort and ease, while adopting unlawful means leads one into trouble, and here it does not matter whether unlawful means are 'unlawful' from the legal or the Shara'i point of view. If a person does something unlawful, he is definitely going to be in trouble.

Note: There was a person who happened to be quite affluent. Then by a unfortunate twist of fate he lost a considerable portion of his wealth, and consequently he was in dire straits. He also happened to be a scholar. The above article was written in reply to his letter. May Allah protect us against all kinds of misfortune. Ameen.

☆☆☆............☆☆☆

Maulana Umar Palan Puri's well-tried incantations

(Sixty spiritual prescriptions which were discovered by chance in my honorable father's locker)

1) How to treat pimples, freckles and other unsightly spots

مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا

If you happen to have pimples, freckles or unsightly spots, etc on your body, then recite this Ayat 41 times and blow it over some ointment. Thereafter use the ointment. The spots will Insha Allah disappear. *(Quran: 2/71)*

2) How to treat stones in the kidney and gall-bladder

وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا
لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ
خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

If you happen to suffer from stones in the kidney or gall-bladder, then recite this Ayat 41 times and blow it over some water, keep using this water until the stones are dissolved. Insha Allah you will be cured in due time. *(Quran: 2/74)*

3) Protection against harmful animals and enemies

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

If one fears to encounter any harmful animal or one's enemy, then one should recite the above Ayat seven times and blow it in the direction from which one perceives danger. *(Quran: 2/18)*

4) How to ward off negligence and oblivion

أُولَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰٓئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

If one happens to be neglectful and oblivious of religious matters, if one is in danger of straying from the right path, or if one commits many a misdeed, then one should recite the above Ayat 101 times and blow it over water. The water should then be drunk. This practice should be continued for 41 days. *(Quran: 2/5)*

5) How to cure every pain

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

If one suffers from any kind of pain or ache, the one should keep one's hand on the aching spot and recite the above Ayat seven or eleven times and then blow it over the part which hurts. *(Quran: 6/17)*

6) Relief from indigence

رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

If one happens to be in straitened circumstances, or if one desires to eat anything particular, then one should recite the above Ayat seven times and blow it toward heaven. *(Quran: 5/114)*

7) Finding a suitable match for one's offspring

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ

If one is not able to find a suitable match for one's offspring, then one should recite the above Ayat abundantly. *(Quran: 27/62)*

8) Obtaining a favorable judgment in the court

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

If one wants to distain a favorable judgment in the court then one should recite daily after any of the five prayers the above Ayat 133 times. This however should be done in case one is just, otherwise one might put oneself into great difficulties. *(Quran: 17/81)*

9) controlling one's anger

وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ

ٱلْمُحْسِنِينَ ﴿١٣٤﴾

If one finds it difficult to control ones anger, then one should recite the above Ayat 101 times and blow it over some sugar. The sugar should then be dissolved in tea or water and drunk. This should be done for 21 days. *(Quran: 3/134)*

10) Relief from anxiety and diseases of the heart

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾

If one happens to suffer from anxiety or any cardiac trouble, then one should recite this Ayat 41 times and blow it over some water. The water should then be drunk. *(Quran: 13/28)*

11) Finding a suitable match for one's daughter

رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

If one is unable to find any suitable match for one's daughter, or if one has not received any proposal at all, then one should recite the above Ayat 112 times thereafter recite Surah Duha three times. This should be done for 11 days of a (lunar) month, for three months. *(Quran: 28/24)*

12) Relief from indigence and worries

وَلَقَدْ مَكَّنَّـٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

If one has got no dwelling of one's own, or if one is unemployed; if one is in dire straits or if one happens to be on a journey and runs out of provisions, then one should recite the above Ayat 131 times every day. This should be done until one's difficulties are resolved. Insha Allah one will soon relieved. *(Quran: 7/10)*

13) Acquisition of honour and respect

فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣

If one is disdained or looked down upon the people and desires to acquire honour and respect; then one should recite the above Ayat eleven times and blow it over oneself. Insha Allah one's objective will be realized. *(Quran: 36/83)*

14) Acquisition of male offspring, ample provisions and relief from indigence

وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ١٢

If one desires male offspring, then right from the time of conception until completion of the term, one should recite the above Ayat eleven times daily. In order to acquire ample sustenance one should recite this Ayat seven times daily. *(Quran: 71/12)*

15) Mutual love between husband and wife

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

If there happen to be differences between husband and wife, if they are not inclined toward each other, then one should recite this Ayat 99 times blow it over some sweet meat, and make the husband and the wife eat it. This should be done for three days. *(Quran: 30/21)*

16) A spiritual prescription against magic

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَـٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

If one suspects to be under any magic spell, or if one actually perceives signs there of, then one should recite for eleven days the above Ayat 100 times and blow it over oneself or someone for whom one fears that she/he might be under a magic spell. Note: No other Aml (act) should be done along with this Aml. *(Quran: 20/68-69)*

17) Bringing one's husband on the straight path

قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ
﴿١٠٠﴾

If a woman's husband has got some illicit relations with another woman, or if his earnings are unlawful, then she should recite for eleven days the above Ayat 141 times and blow it over some eatable; which she should then give her husband to eat. Insha Allah he will mend his ways. *(Quran: 5/100)*

18) Fulfillment of one's legitimate desires

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

It is incumbent upon Muslims to rely on Allah under all circumstances, One should not put one's trust in anyone except Allah. Succour and success lie in the hands of Him Who created everything. For the fulfillment of every legitimate desire, one should recite the above Ayat 14 times for eleven days. *(Quran: 8/9)*

19) An incantation of honour, respectability and health

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ
﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٣٧﴾

Anyone who desires to acquire honour and respectability, or who suffers from fever, or from any slowly healing wound, or who wants to take lead in doing good, or increase the weight of his deeds, should recite the above verse seven times a day. *(Quran: 45/36-37)*

20) How to sharpen the mind

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

If a child or student seems to be dull, then one should recite the above Ayat 121 times, blow it over water and make him/her drink thereof. The blessings thereof will appear soon, Insha Allah. *(Quran: 4/113)*

21) Relief from all worries and anxieties

وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

If one recites this Ayat 101 times after Isha, one shall Insha Allah find relief from all worries and anxieties. *(Quran: 40/44)*

22) Passing examinations etc. successfully

فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾

In order to be victorious and successful, or to pass examinations, tests, etc with ease, one should recite the above verse seven times before leaving one's home *(Quran: 8/62)*

23) An incantation to rectify one's own spiritual existence as well as that of one's children

رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

If one wants one's children to become obedient, and if one desires to deeds liked by Allah, then one should recite the above Ayat three times a day. *(Quran: 46/15)*

24) An incantation for a radiant face and luminous

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

If one desires to have a radiant face and a heart effulgent with spiritual light, then one should recite this verse once a day and blow over oneself. *(Quran: 24/35)*

25 Guidance toward the straight path

وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾

If one feels that one swerves from the straight path, that one is no longer able to distinguish between right and wrong, then one should recite the above Ayat 313 times, and blow over water. This water should then be consumed until one has passed that state. *(Quran: 37/118)*

26) An incantation of the physically handicapped

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا

If anyone happens to be physically challenged regarding his hand, feet, eyes, ears, etc then he should recite this Ayat frequently, blow it over water and consume the water. Another person can also recite it on his behalf. *(Quran: 7/195)*

27) An incantation to cure jaundice

Recite Surah Fatiha once, Surah Hashr seven times and Surah Quraish once. Blow over water and make the patient consume the water. This should be done until the patient recovers.

28) An incantation to treat un-curable diseases and to be saved from a tyrant's oppression

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾

If one happens to suffer from any disease regarding which the doctors gave up hope, or if one is extremely oppressed by a tyrant, then one should recite this Ayat 313 times and blow toward heaven,. In case of illness, one should blow over water and give the patient to drink there from. This should be done for 21 days. *(Quran: 54/10)*

29) For a blessed sustenance and facilitation of a sheer unmanageable task

In order to acquire a blessed sustenance or to accomplish a task that lies beyond one's capabilities, or to accomplish a task swiftly and with ease, one should recite Surah Muzzammil 41 times in a single sitting. This should be done for three days. One should however not intend to harm others.

30) Acquiring the means to perform hajj (pilgrimage)

لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

Anyone who desires to perform Hajj but lacks the means to do so, Should frequently recite the above verse, until his longing is fulfilled. *(Quran: 48/27)*

31) An incantation to bring about mutual love and affection

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

Anyone who would like to generate love and concord in another person's heart, or set an end to domestic/familial discord and differences, should recite the above verse

eleven times a day. *(Quran: 8/63)*

32) An extremely powerful incantation to counter oppression

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟ ۚ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٥﴾

Reciting the above verse 21 times for three days is extremely beneficial in warding off injustice and oppression. This verse is overwhelmingly powerful. Reciting it for any unjust purpose would amount to casting oneself into ruin. One ought to recite this incantation only when one is really oppressed beyond endurance. *(Quran: 6/45)*

33) Acquiring offspring

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

Anyone who has not been blessed with children should recite the above verse 300 times and blow it over something sweet which should then be eaten by husband and wife. This should be done for 41 days. *(Quran: 5/17)*

34) Plentiful provisions and prosperity

لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾

Anyone who desires abundant previsions, or who wants his business to flourish, or who is about to start a new

business, should recite the above verse 141 times. *(Quran: 31/26)*

35) Keeping one's enemies at bay

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾

If one fears to be harmed by one's enemy, or if one is being harmed already, then one should recite the above verse seven times per day. Insha Allah one will be saved from further trouble. *(Quran: 9/51)*

36) Beholding the Noble Prophet صلى الله عليه وسلم in a dream

إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾

Anyone who desires to behold the Noble Prophet صلى الله عليه وسلم or being spoken to by him, should recite the above verse one hundred times before going to sleep. Insha Allah his desire will soon be fulfilled. *(Quran: 33/56)*

37) An incantation of longevity and safety of one's children

وَنَجَّيْنَـٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

If a person's children do not live long, or if he is struck with calamity, then he should recite the above verse eleven times mornings and evenings. *(Quran: 37/72)*

38) Inheriting Jannatul Firdaus (Heaven)

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ
خَٰشِعُونَ ﴿٢﴾ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ
﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾ وَٱلَّذِينَ هُمْ
لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا
مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ
وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ
لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾ وَٱلَّذِينَ هُمْ عَلَىٰ
صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾
ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾

One ought to recite the above verses before going to bed as they are a means of protecting one's honor. They cause a person to become regular in offering the prescribed prayers, and they help one abstain from frivolities and misdeeds. *(Quran: 23/1-11)*

39) An incantation for those who are not blessed with children

لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ
لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾

If a couple has not been blessed with children. Then the above verse should be recited 133 times and blown over water. This water should then be consumed by husband and wife after Fajr. *(Quran: 42/49)*

40) Overcoming disease and weakness

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

If any child or adult tends to fall ill, or suffers from physical weakness, or is eman, then one should recite this incantation as follows: First three times Durud Shareef, (benediction upon Muhammd صلی اللہ علیہ وسلم) then 141 times the above Ayat, followed by three times Durud Shareef (benediction upon Muhammd صلی اللہ علیہ وسلم). Then one should blow over the patient. This should be done for 21 days. *(Quran: 12/56)*

41) A recitel for those who long for children

Anyone who has not been blessed with children so for should recite Surah Kawthar along with *Bismillah* 101 times. Insha Allah one's desire will be fulfilled.

42) Ample provisions

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

Anyone who desires provisions in abundance should recite the above verse eleven times after Fajr. *(Quran: 42/62)*

43) A prescription to cure lunacy, effects of magic, etc.

ذِي قُوَّةٍ عِندَ ذِي ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ

بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ
﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن
يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿٢٩﴾

If one suspects to suffer from the onsets of lunacy, or not to be one's usual self, or if one feels like being under a magic spell, then one should recite the above verse 41 times, blow it over water and drink the water. *(Quran: 81/20-29)*

44) A prescription to cure fever, short-temperedness and obstinacy

يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾

The above Ayat should be recited abundantly and blown over the patient. This incantation is also an effective treatment for anger and obstinacy. *(Quran: 21/69)*

45) Overcoming false accusations, litigations and disgrace

وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

If anyone has to face the court because of a false claim, or if anyone has been calumnised or his honour has been attacked, then he should recite the above verse abundantly. Insha Allah he will over come his difficulties. *(Quran: 10/82)*

46) Obtaining a blessing

قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾

Anyone who desires to obtain a blessing from Allah should recite the above verse seven times morning and evenings, and he ought to be grateful to Allah under all circumstances. *(Quran: 3/73-74)*

47) An incantation to make rebellions children obedient

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

If any person's children are disobedient, then he should take hold of their forelock, recite the above verse eleven times and blow it over them. *(Quran: 11/56)*

48) Staying safe and sound throughout one's life

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

Anyone who wants to retain his physical and mental health until he dies, should recite the above verse thrice a day. *(Quran: 30/30)*

49) An ideal recitation for those who long for children

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ ۚ قَلِيلًا مَّا تَشۡكُرُونَ ﴿٩﴾

Anyone who has not been blessed with children so far should - while putting his trust in Allah alone - recite the above verse abundantly. *(Quran: 32/7-9)*

50) A cure for puzzling and un-curable diseases

إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

Anyone who suffers from a disease that poses a puzzle to the doctors, or that seems to be un-curable, should frequently recite the above verse. Here it should be mentioned that the patient himself is to recite. *(Quran: 21/83)*

51) An incantation to get one's son or daughter married

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلۡمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهۡرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

If one has got difficulties in getting one's son or daughter married, then one should recite the above verse 313 times for 21 days. *(Quran: 25/54)*

52) Making Difficulties easy

يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن
يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾

In order to fulfill one's lawful desires or to make difficulties easy, one should recite the above verse 113 times. *(Quran: 30/4-5)*

53) One method of doing Istekharah (Divine Guidance)

وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾

Offer two Rakat Nafl (with the intention of Istekhara) after the Isha prayer. Then recite the above verse 101 times and go to sleep with out having talked to anyone. Insha Allah one will get to know what one should do. *(Quran: 29/12-13)*

54) Protection against one's enemies

إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

If anyone fears to be harmed by his enemy, or if his enmity is increasing, then one should recite the above verse 11 times a day. Insha Allah one will remain safe. *(Quran: 22/38)*

55) An incantation to ward off cancer, plague and boils

يَا مَالِكُ يَا قُدُّوسُ يَا سَلَامُ

If one fears being afflicted by cancer, plague or boils, then one should recite the above names eleven times mornings and evenings.

56) An incantations to bring someone who is oblivious of the Hereafter unto the straight path

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

If anyone goes astray or is given to commit evil deeds, or has become unmindful of Allah and the Hereafter, then recite the above verse 101 times, blow it over water and give it to the concerned person to drink. *(Quran: 79/19)*

57) Deliverance from misfortune

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾

If one is overwhelmed by misfortunes, if one has hardly enough to make ends meet, if one has been hurt by someone or something, then one should keep reciting this dua. Insha Allah one will find access to ease and prosperity in both worlds. *(Quran: 13/24)*

58) Saving oneself from bad reputation and disgrace

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾

If one has to face onslaughts regarding one's reputation and personal honour, then one should recite the above verse 21 times mornings and evenings and blow over oneself. *(Quran: 10/65)*

59) Removing worries and distress, setting one's financial matters right

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

Anyone who is worried, distressed, or in straitened circumstances, should recite the above verse abundantly. *(Quran: 17/87)*

60) An excellent way of acquiring the goodness of this world and the Hereafter

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَـٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـٰرِبِينَ وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ

Anyone who desires to acquire all the good things and blessings of this world and the Hereafter, should recite the above verse three times mornings and evenings. Insha Allah he will reap countless material and spiritual blessings. *(Quran: 47/15)*

☆☆☆.............☆☆☆

Shirk (infidelity) originated from images, so beware of images.

The people of Sayyidina Nuh عليه السلام reverred five saints - they used to sit in the saint's gatherings, remember Allah and acquire religious knowledge. The people's faith was strengthened

through the blessings of these saints. When those saints passed away, the people were saddened and distressed. They had no idea whom they should approach for guidance in religious matters. Satan seized this opportunity and whispered into the hearts of those people: 'Why don't you make images of your saints and keep them with you? Whenever you look at their images, you will remember them, and your inner state will be just what it used to be in their , gatherings.' The people liked this idea and so they made statues of their saints. The names of these saints were: Wadd, Suwa'a. Yaguth, Ya'uq and Nasr. These names are mentioned in the Holy Qur'an, too. The purpose of these statues was nothing but to remind the people of the saints. They were not meant for worship. So, in the beginning, the people remained the staunch believers in Allah's unity. No one took these images as objects of worship. The impact that the saints had on the people remained.

The next generation however was not familiar with the ways of those saints. They could not recall any fond memories associated with those saints. All they knew was that their ancestors hold the images of those saints in high esteem. Their faith was no longer as pure as that of their forefathers.

The third generation had lost all cognition. They could not think of these statues as anything but objects of worship. They prostrated in front of the statues, prayed to them and made offerings to them, thus ascribing partners to Allah.

In short, idolatry had its origins in images and pictures. In the beginning, pictures are only meant to aid the memory - just like in the case of those religious - minded people who intended nothing but to remember their saints. In the end however these very pictures became a means of idol - worship.

At times people make pictures or images only to entertain themselves. In this case pictures carry them farther and farther away from reality. This era is dominated by pictures and quite often it seems like the pictures are more loved and respected than the people they show. Old pictures are considered as masterpieces, as legacy. The rich don't hesitate to spend

thousands of rupees on such a picture due to its being 'antique' and 'unique'. People who actually witnessed the old days are not even given anything close to the same importance.

Whatever can nowadays be seen in cinemas is nothing but pictures - singing, dancing pictures. Millions of rupees are spent just to have a look at those pictures. Even those who are on the verge of starvation prefer to spend their money on a trip to the cinema. This is only because people who are overly attached to pictures, have become oblivious of the reality. The honorable Sufis wrote: 'If you want to die on goodness, then do not divert your attention toward images. Allah Most High created the images of man- yet, do not get lost in them. Rather pay attention to their ways of living. Inclination toward outer appearance extinguishes inclination to a lofty moral character, and the actual objective should be pursuing such a life style which leads to the acquisition of a lofty moral character, beneficial knowledge, sound reason and appropriate action.

To sum up, the Noble Prophets عليهم السلام propagated faith in Allah's unity, and they forbade associating partners with Allah. The Messenger of Allah صلى الله عليه وسلم however went one step further. He not just forbade shirk, but he also instructed his followers to beware of everything that might lead to shirk (infidilety). The companions رضی الله عنهم, too, followed him in this regard. Once Sayyidina Umar رضی الله عنه performed Tawaf (circumambulation). The people crowded around the Black stone, thinking that their Hajj (pilgrimage) would not be complete if they do not kiss the Black Stone. Sayyidina Umar رضی الله عنه was present, too. He addressed the Black Stone, saying:

إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ لَوْلَا إِنِّي رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبَّلَكَ مَا قَبَّلْتُكَ

'Indeed I know that you are a mere stone. You do not benefit nor harm. I Had not seen the Messenger of Allah صلى الله عليه وسلم kiss you. I would never kiss you.

In other words, the only reason to kiss you is to follow the

Sunnah of Allah's Messenger صلى الله عليه وسلم. The statement" 'You do not benefit nor harm' was meant to cut off the very roots of shirk (infidelity).

Deprivation of Divine Mercy

Nowadays even Muslims decorate their homes with all sorts of pictures and images. Doing so has become quite popular, and that although keeping pictures of animated objects within one's house results in deprivation of Divine Mercy. Sayyidina Abu Talha رضى الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said,

لَا يَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيْهِ كَلْبٌ وَلَا تَصَاوِيْرٌ

'The angels do not enter a house in which there is a dog or pictures.'

Ummul Mu'mineen Sayyidah Aisha رضى الله عنها narrated that:

اِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيْهِ تَصَالِيْبٌ اِلَّا نَقَضَهٗ

'The Prophet صلى الله عليه وسلم would not leave anything having the Symbol of a cross on it in his house unless he erased it (i.e. the cross).' *(Mishkat, p 385)*

sayyidah Aisha رضى الله عنها further narrated: 'I had bought a small cushion with pictures on it. When the Messenger of Allah صلى الله عليه وسلم saw it, he stopped right at the door and did not enter. There were signs of displeasure on his face. I said: 'I turn to Allah and His Messenger (that means: I repent, but tell me) what did I do wrong?' (Which misdeed of mine prevents you from entering?) The messenger of Allah صلى الله عليه وسلم said: 'What about this cushion?' Sayyidah Aisha رضى الله عنها replied: 'I bought it for you to sit on it and recline on it.' The Messenger of Allah صلى الله عليه وسلم said: 'Those who makes pictures shall be punished on the Day of Judgment. It shall be said: 'Now bring to life the things you made." The Messenger of Allah صلى الله عليه وسلم further said: 'Angels do not enter a house in which there are pictures.'

(Bukhari, Muslim, Mishkat p 385)

The effect of bad literature

Reading religious books and other comparable material are instrumental in rectifying one's character and behavior. Good literature has got a positive impact one's thinking and way of life. Bad, vulgar literature on the other hand, corrupts one's morals, spreads vulgarity and shamelessness. Hence one should save not only oneself but the whole society from bad, vulgar literature. Along with that one should try one's best to spread the teachings of the Holy Qur'an and the Sunnah. Sayyidina Jabir bin Abdullah رضی اللہ عنہ narrated that the Noble Prophet صلی اللہ علیہ وسلم said during one of his sermons:

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللّٰهِ، وَخَيْرُ الْهَدْيِ هَدْىُ مُحَمَّدٍ صلى الله عليه وسلم، وَشَرُّ الْأُمُوْرِ مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ. وَكُلَّ بِدْعَةٍ ضَلَالَةٌ فَإِنَّ كُلَّ ضَلَالَةٍ فِي النَّارِ

'The best of talk is the book of Allah, and the best guidance is the guidance brought by Muhammad, and the worst of matters are innovations, and every innovation amounts to go astray and everyone went astray go to hell (definitely).' *(Muslim, Mishkat p 27)*

The effect of one's environment

Allah most High has endowed each human being with an unflawed, upright nature. Environmental surroundings however spoil man, to such an extent that he is deprived of whatever flawlessness and uprightness he had been endowed with. This is why one should avoid bad company as far as possible. One should always try to be in the company of good, virtuous people. Children in particular are likely to be affected by their environment, hence it is of foremost importance to save them from bad company, lest one's carelessness in this regard corrupts not only one's own future but also becomes a source of trouble for the whole society.

One reason behind the evils which nowadays spread in our society is that parent are overly indulgent with their children. They do not stop them from misbehavior. Thus children grow into badly spoilt adults that cause their parents nothing but trouble. Parents then end up bewailing their fate. Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم said:

مَا مِن مَّوْلُوْدٍ اِلَّا يُوْلَدُ عَلَى الْفِطْرَةِ. فَاَبَوَاهُ يُهَوِّدَانِهٖ اَوْ يُنَصِّرَانِهٖ اَوْ يُمَجِّسَانِهٖ

> 'Every child is born on the 'Fitrah' (i.e. the natural inclination to ward Islam). It is his parents who make him a Jew, a Christian or a magian.' *(Bukhari, Muslim, Mishkat p 21)*

A child adapts to his environment. This is why it is of foremost importance to save children from bad company. Adult morality and virtue alone are not enough to change society for the better. Adults today will be no longer tomorrow. Tomorrow the world shall belong to their children. If children are not up in a manner to cause them incline toward righteousness, then society will sink into corruption and squalor.

The effect of Western culture

Today the whole world is infatuated with the western 'culture. Everyone prides himself or herself in adopting the western fashion and lifestyle. The Islamic culture is viewed with disdain. The majority of Muslims prefer to follow the footsteps of western nations with regard to their clothing and way of living. Following the footsteps of Allah's Messenger صلی اللہ علیہ وسلم and the noble companions رضی اللہ عنہم is considered to be a matter of disgrace. (معاذ اللہ!)

One poet said:

'As for your apparel you're Christians, as for your culture you're Jews

Such are the Muslims – even Hindus feel ashamed of them.'

Another poet said:

Hat instead of cap, coat instead of Achkan[1] whiskers instead of beard - curzon fashion. And:

Women roam in malls in style while girls are air-bathing in parks.

In such an irreligious environment a Muslim's greatest Jihad is to leave aside all western fashions and adopt the Islamic life - style instead - one's clothing, living, sleeping, walking, talking, dealing with others, in short, all ways of life should be according to the Sunnah of our beloved Messenger صلی اللہ علیہ وسلم. One should strive to keep away from adapting the ways of non-Muslims, other-wise one's honour will be tread upon and the Muslims will be deprived of Allah's mercy and support. Sayyidina Abdullah bin Umar رضی اللہ عنہما related that the Messenger of Allah صلی اللہ علیہ وسلم said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

> 'Whoever adopts resemblance of a people belongs to them.' *(Ahmad, Abu Dawood, Mishkat p 375)*

That means anyone who adopts resemblance of infidels, transgressors and evil-doers belongs to them, and one who adopts resemblance of the righteous servants of Allah belongs to them.

The above Hadith contains glad tidings for those who try to emulate the ways of pious, virtuous people, and it contains also a stern warning for all those who opt the ways of the infidels and wicked.

Similarly there are Ahadith that contain stern warnings for women who adopt male fashions and men who adopt female fashions.

Sayyidina Abdullah bin Abbas رضی اللہ عنہما related that the Messenger of Allah صلی اللہ علیہ وسلم said:

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[1] Achkan is a kind of gown.

لَعَنَ اللّٰهُ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

'Allah cursed such men who adopt female fashions, and such women who adopt male fashions.' *(Bukhari, Mishkat p 380)*

Sayyidina Abdullah bin Abbas رضی اللہ عنہما further stated:

لَعَنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِيْنَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: اَخْرِجُوهُمْ مِنْ بُيُوْتِكُمْ۔

'The Prophet صلی اللہ علیہ وسلم cursed men who adopt female fashions and women who adopt male fashions, and he said: 'Turn them out of your houses.' *(Bukhari, Mishkat p 380)*

From the above Ahadith is learnt that those who try to resemble other nations, or those men who try to resemble women, or those women who try to resemble men, are accursed in the sight of Allah and His Messenger صلی اللہ علیہ وسلم, and deprived of Divine Mercy.

How fortunate are those who - even in this irreligious environment where they are victims of cease-less criticism - live according to the Sunnah of Allah's messenger صلی اللہ علیہ وسلم. They shall get the reward of hundred martyrs, and in paradise they shall enjoy the company of Allah's Beloved صلی اللہ علیہ وسلم. Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم said:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ اُمَّتِي فَلَهُ اَجْرُ مِائَةِ شَهِيْدٍ

'Whoever holds unto my Sunnah when my Ummah faces squalor and corruption, shall get the reward of hundred martyrs.' *(Mishkat p 30)*

Sayyidina Anas رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم said:

مَنْ اَحَبَّ سُنَّتِي فَقَدْ اَحَبَّنِيْ وَمَنْ اَحَبَّنِي كَانَ مَعِيْ فِي الْجَنَّةِ

'Whoever loves my Sunnah, loves me. And whoever loves me shall be with me in Paradise.' *(Tirmidhi, Mishkat p 30)*

Read these Ahadith carefully. Don't you realize how great the reward for adopting the Islamic culture is? Don't you realize how strictly the Muslim are warned against following non-Muslim (esp. western) ways of life? May Allah save all Muslim from the ever-rising tide of westernization and may He grant us the will and strength to adopt an Islamic lifestyle. *Ameen Ya Rabbal Alameen.*

Safe yourself from futile discussions and debates

These days people who acquired education in the English way, who are absolutely unacquainted with the teachings of Islam, embark on 'research' completely disregarding the limits set by the Holy Shariah (divine law). They are eager to debate each and every issue, no matter whether they can comprehend it or not. Every one wants to know the underlying reality of an issue, and that although there are certain limitations to research and debates which should not be crossed, and in case one sees someone trying to cross these limits, he or she should be stopped. When the people asked the Noble Prophet صلی اللہ علیہ وسلم about the reality of the spirit, a very comprehensive reply was revealed to him: 'Say: it is a commandment from my Lord.' Then declining to give any further details, the Ayat was concluded with the statement. 'You have not been given of knowledge save little'. In other words, you are not in a position to understand such a complex matter. Several Surahs of the Holy Qur'an commence with a single letter or a combination of letters, the so-called Huraoof-e-Muqatta'at, and it has been strongly discouraged to try to find the meaning of these letters. Thus believers are made to act in this manner:

نہ ہر جائے مرکب تواں تاختن
کہ جاہا سپر باید انداختن

One should not let the horses of debate race everywhere. There are instances where one should simply surrender the arms of

research. Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم said: 'People shall keep questioning each other until it will be said. 'Allah Ta'ala created the universe, but who created Allah Ta'ala?' If anyone perceives something like that, he should say:

آمَنْتُ بِاللّٰهِ وَرَسُوْلِهٖ

'I believe in Allah and His Messenger صلی اللہ علیہ وسلم'

How Sayyidina Salman Farsi رضی اللہ عنہ accepted Islam.

Salman was his name and Abu Abdullah was his Kuniyyat. His honorary appellation was Salman-ul-Khair. So who was Salman? He was embodied goodness. He hailed from Persia. He lived at a place called Jai which was situated in the outskirts of Ramhurmuz. He belonged to Persia's royal family. Whenever someone would ask Sayyidina Salman رضی اللہ عنہ.

'Whose son are you?' اِبْنُ مَنْ اَنْتَ

He would reply:

'I am Salman, son of Islam.' اَنَا سَلْمَانُ بْنُ الْاِسْلَامِ

That means: Islam is the cause for my spiritual existence, and Islam has fostered me.

فَنِعْمَ الْاَبُ وَنِعْمَ الْاِبْنُ

'What a fine father and what a fine son!'

Sayyidina Salman رضی اللہ عنہ lived for very long. It has been said that he witnessed the days of Sayyidina Isa bin Maryam علیہ السلام. Others said that he did not witness those days, but the days of Sayyidina Isa's علیہ السلام companions. Hafiz Zahabi رحمۃ اللہ علیہ stated, All the sayings regarding Sayyidina Salman's رضی اللہ عنہ age agree that he lived well above two hundred fifty years. Abu Shaykh wrote in Tabaqatul Isbahariniyin: 'The scholars mentioned that Sayyidina Salman رضی اللہ عنہ lived for more than three hundred fifty years. It is however established beyond any doubt that he lived for two hundred fifty years. *(Ishabah, Tarjumah*

Salman 2/62)

Sayyidina Ibn Abbas رضی اللہ عنہما narrated that Salman Farsi رضی اللہ عنہ himself had told him how he accepted Islam. He said: I lived in a township known as Jai. My father was the in-charge of that township, and I was his favorite child. He protected me just like a father would protect his virgin daughter. He would not let me leave the house. By religion we were Magans. My father put me in charge of the sacred Fire. It was my duty to ensure that the flames do not die down once my father was busy with some construction work, and he had no other choice but to appoint me as guard over some land and fields. He enjoined me not to get late. Then I went out. On my way I came across a church. I heard some sounds coming from inside that church. Driven by curiosity, I went inside to see what was happening. There I found a group of Christians offering the prayer. I liked their way of worship and said to myself, 'Their religion is better then ours: I asked them from where their religion had its origins. 'From Syria', they said. The sun had set in the meantime. My father who had been waiting for me since quite some time, sent some men to look for me. When I returned home. My father asked me: 'O son, where have you been?' I then told him the whole story. My father said, 'Christianity is void of all goodness. The religion of your forefathers (i.e. fire-worship) is far better.' I said: 'By no means! The religion of the Christians is much better than our religion.' My father then put iron chains around my feet and put me under house arrest. Just like Fir'awn had said to Sayyidina Musa علیہ السلام'

لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

"If you take any other god than me, then I shall imprison you, for sure!" *(Surah Shu'araa, Ayat 29)*

I sent secretly a message to the Christians, requesting them to inform me when a caravan goes to Syria. Soon they informed me

that a caravan of Christian traders was about to return to Syria. I somehow managed to free myself of the chains around my feet. I ran away from home and joined that caravan. On reaching Syria, I asked who was the greatest scholar of Christianity. They told me the name of a priest. I went to that priest and told him my story. I said to him, 'I want to stay with you in order to learn your religion, for I feel a very strong inclination towards it. If you permit me, I shall remain in your service so that I may acquire knowledge of your faith and worship with you.' The priest agreed. Soon however I came to realize that the priest was not a good man. He was greedy and avaricious. He would enjoin others to give charity, and when the people obeyed his call, he would take the money and keep it with himself. He would not distribute it among the poor and needy. Thus he had collected seven earthen vessels full of gold coins. When he died, many faithful gathered to arrange for his funeral. I told them what the priest had really been like, and showed them the vessels full of gold. On seeing this, the people exclaimed: 'By God! We shall not bury such a person. They hung him at the gallows and pelted him with stones. Then they appointed another priest to take his place.

Sayyidina Salman Farsi رضی اللہ عنہ then continued, I never saw a more knowledgeable, pious: devout and abstentious person than him. He had nothing to do with this worldly life, and all he sought was the Hereafter. He kept himself engaged in prayers and worship. Never before I had loved a person as much as I loved this priest, and I kept serving him. When he was about to breathe his last, I asked him for counsel as to where I should go after him. He said, 'There is a scholar in Mawsul. Go there.'

I did just that. I went to Nasibayn where I stayed with a scholar. After his death I went - according to his testament - to a place called Amuriyah and began to live with a scholar there. When he was about to die, I said to him: 'I had stayed with such and such scholar. Now tell me. Where should I go?'

That scholar said, 'As far as I know there is no rightly guided scholar left to whom I could send you. However soon a Prophet

will appear. His faith will be that of Sayyidina Ibrahim عليه السلام. He will appear in the land of the Arabs, and he will migrate to ward a land of date-palms. Go to him if you are able to do so. His mark is that he does not accept charities but he accepts gifts. Between his shoulders is the seal of Prophet-hood. You will recognise him when you see him.

At that time I happened to have some cows and goats. Incidentally there was a caravan bound for Arabia. I said to them, 'Take me with you, and I will give you these cows and goats.' The people accepted and took me along. When we reached Wadi Qura they betrayed me and sold me as a slave to a Jew. That Jew took me to a land where there were many date - palms. I thought that maybe this was the place, but I was not sure. Then I was sold to a Jew from Bani Quraizah. That Jew took me to Madinah. On reaching there - I swear by Allah! - I knew immediately that this was the place I had been told about.

In Sahih Bukhari has been mentioned that Sayyidina Salman رضی الله عنه related: I had thus been sold over ten times (People bought and sold him for a petty amount, and no one was really inclined to keep him, because no one realized his true worth) in Madinah I stayed with the Jew from Banu Quraizah and worked in his orchard. Allah Most High had already bestowed Prophet hood to Sayyidina Muhammad صلى الله عليه وسلم, but my being enslaved and preoccupied with serving my master prevented me from getting to know about that. Then the Messenger of Allah صلى الله عليه وسلم migrated to Madinah. He stayed for a while with Bani Amr bin Awf in Quba. I had climbed up a date-tree to work on it when my master came and sat down right under that tree. Soon another Jew, who also happened to be the paternal cousin of my master, came and said: 'May God destroy the Ansar! In Quba they all flock around a man who has come from Makkah. He say that he is a Prophet and a messenger.'

Sayyidina Salman رضی الله عنه said: 'By Allah! When I heard this, I began to shiver and to tremble, so much that I feared I might fall on my master.' Both Jews were aghast to see him in that state. Sayyidina Salman رضی الله عنه could not help reciting the following

verse:

خَلِيْلِي لَا وَاللّٰهِ! مَا آنَا مِنْكُمَا

إِذَا عَلَمٌ مِن آلِ لَيْلٰى بَدَا لِيَا

"My friend, by Allah! I no longer belong to the twain of you, when I have beheld a mountain from the place where Laila resides."

Anyway, I pulled myself together, climbed down the tree and said to the Jew who had just arrived: "tell me, what were you talking about? Let me know, too!' when my master saw this, he got angry, slapped me and said, 'Of what concern is that to you? Do your work!' In the evening when I had completed my chores, I took whatever I had with me and went to the Noble Prophet صلى الله عليه وسلم who was then in Quba. I said: 'I have come to know that you and your companions have got nothing to call their own and that you are needy. I want to give some charity to you and your companions.' The Noble Prophet صلى الله عليه وسلم however refused to accept charity, saying, 'I do not take charity', but he allowed his companions to take there from.

Sayyidina Salman Farsi رضى الله عنه went on: I said to myself: 'that is the first of the three sign.' I went back and again began to collect something. When the Noble Prophet صلى الله عليه وسلم had moved onward to Madinah, I again came to him and said, 'I would like to give something to as a gift to you, for you do not accept charity.' The Noble Prophet صلى الله عليه وسلم accepted. He صلى الله عليه وسلم himself took thereof and he also gave something to his companions. I said to myself: 'this is the second sign.' Then I left. I returned after a couple of days. When I presented myself to the Nobel Prophet صلى الله عليه وسلم, he was accompanying a funeral procession to Baqi' Some to the companions were with him صلى الله عليه وسلم, and he was in their midst. I greeted him and sat down right behind him so that I could have a look at the seal of Prophet hood. The Noble Prophet صلى الله عليه وسلم under stood what I wanted and took off the sheet he wore around his shoulders. I immediately recognized him, kissed the seal of

Prophet hood and began to cry. The Noble Prophet صلى الله عليه وسلم said: 'Come in front of me.' I did that, and then, O Ibn Abbas, I told the Messenger of Allah صلى الله عليه وسلم and all the companions who were present my story, just as I told it to you. I accepted Islam then and there, and the Messenger of Allah صلى الله عليه وسلم was very pleased. There after I returned to serve my master. Thus I was unable to participate in the Battle of Badr and in the Battle of Uhud. The Messenger of Allah صلى الله عليه وسلم said to me: 'O Salman, enter a contract of Kitabat (set a price to left him free) with your master.' Sayyidina Salman رضى الله عنه then requested his master to make him a Mukatib (evaluated). His master said: pay me thirty Awqiyah gold and plant three hundred date-palms. When they bear fruits, you shall be free.' Sayyidina Salman رضى الله عنه accepted these conditions at the Noble Prophet's صلى الله عليه وسلم behest. The Noble Prophet صلى الله عليه وسلم then urged the People to help Sayyidina Salman Farsi رضى الله عنه with Saplings of date-palms. Thus some one brought thirty saplings, another brought. Twenty, yet another person brought fifteen, and some people contributed ten saplings. When three hundred saplings had been collected, the Noble Prophet صلى الله عليه وسلم said to me, 'Salman, dig holes for them.' When the holes were ready, the Noble Prophet صلى الله عليه وسلم himself planted the saplings and prayed for blessing, one year had hardly passed when they bore fruit. Not a single tree had dried up or withered away. They were all lush and green. Thus the condition regarding the date-palms had been fulfilled, now only the money had to be paid. One day a person brought a piece of gold as big as an egg. The Noble Prophet صلى الله عليه وسلم asked, 'Where is that poor Mukatib. (i.e. Sayyidina Salman Farsi رضى الله عنه)? Bring him to me! He صلى الله عليه وسلم then gave the gold to me and said: 'Allah will settle your dues with this.' I said: 'O Messenger of Allah صلى الله عليه وسلم this is quite little. How will my dues be settled with this?' He صلى الله عليه وسلم said: 'Go. Allah will settle your dues with it.' When I weighed the piece of gold it was exactly forty Awaqiyah in weight. Thus my dues were discharged and I was free. I participated in the Battle of the Trench along with the Messenger of Allah. Thereafter, I

accompanied the Messenger of Allah صلی اللہ علیہ وسلم in all other expeditions, too. *(Seerah Ibn Hisham 1/73)*

Note: Hafiz Ibn Qayyim رحمۃ اللہ علیہ said:

1). If you want to know Sayyidina Slaman's رضی اللہ عنہ name – it is Abdullah.

2). If you want to know his decadence – he is Ibnul Islam, the illustrious son of Islam.

3). If you want to know about his belongings – poverty is his belonging.

4). The mosque is his shop.

5). Patience is his income.

6). Taqwa is his raiment.

7). Vigilance is his pillow.

8). Special honour was conferred upon him when the Messenger of Allah صلی اللہ علیہ وسلم said: سَلمَانُ مِنَّا أَهلِ البَيتِ – Salman belongs to us, the people of the house.

9). If you ask about his purpose and objective – he longed for Allah and His pleasure.

10). If you ask where he is going – he is going toward Paradise.

11). If you ask who shows him the way and guides him during his journey, then lo! None less than the Foremost of the pious, the Guide of every living being toward the Lord of the worlds, the leader of the Former and later generations, the seal of all prophets and Messenger صلی اللہ علیہ وسلم.

(Thus it has been mentioned in Ibn Qayyim's Fawa'id)

How Sayyidina Abu Hurairah رضی اللہ عنہ came to have such an outstanding memory.

1). Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم once said to me: 'How come you don't ask me for spoils of war as your companions do?' I said: 'All I ask of you is to teach me

whatever Allah taught you.' Thereafter I took off the striped sheet. Had tied around my upper body and spread it between the Noble Prophet صلى الله عليه وسلم and myself. It is as though I still see the lice crawling over that sheet. Thereafter the Noble Prophet صلى الله عليه وسلم let me benefit of his sayings. When I had listened to whatever he had to say, he said: 'Now gather that sheet and wrap it around your body.' (I did just that.) Ever since then I did not forget a single letter of what the Noble Prophet صلى الله عليه وسلم said.

2). Sayyidina Abu Hurairah رضى الله عنه stated: the people say: 'Abu Hurairah رضى الله عنه narrates so many Ahadith!' By Allah! We all have to return to Allah (i.e. Allah will take me to task if I narrate a false hadith, and those who falsely suspect me, shall be taken to task, too.) The people also say that the other Muhajireen (emigrants) and Ansar do not narrate as many Ahadith as Abu Hurairah. (Well the reason for that is that) My brothers from among the Muhajireen were preoccupied with buying and selling, while my brothers from among the Ansar were busy with their land and their cattle. I myself was just a poor, indigent fellow. I was always present even when the other companions were not. And even those who were present would not retain what the Noble Prophet صلى الله عليه وسلم said, once they got busy with their work. I however remembered everything.

3). One day the Noble Prophet صلى الله عليه وسلم said: 'If any one among you takes his sheet and spreads it in front of me and then draws it to his chest when I finish my talk, will never forget anything I say.' I immediately took off my striped sheet - and at that time I had no other cloth to cover my back. Then when the Noble Prophet صلى الله عليه وسلم had finished his talk, I gathered the sheet around my chest. By Him who has sent Sayyidina Muhammad صلى الله عليه وسلم with the truth, up to this day I never forgot any Hadith. By Allah, was it not for two Ayaat in the Book of Allah (which clearly forbid concealment of knowledge), then I'd never relate a Hadith to you. These two Ayaat are:

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ
بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ
وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ
فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾

Those who hide the proof and the guidance which We revealed, after which We had made it clear in the scripture: such are accursed of Allah and accursed of those who have the power to curse. Except such of them as repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.' *(Surah Baqarah, Ayaat 159-160)*

4). Sayyidina Abu Hurairah رضی اللہ عنہ narrated: The people say: 'Abu Hurairah narrates so many Ahadith!' Well, in fact I always stayed in the Noble Prophet's صلی اللہ علیہ وسلم company. I ate barely enough to fill my stomach- During those days I had neither any leafened bread to eat, nor silk to wear, nor any man to serve me, nor any woman. At times I'd tie stones to my stomach due to severe hunger (so as to ease the pangs of hunger), and at times it happened that in spite of my knowing a certain verse from the Qur'an quite well, I'd ask any companion to teach me that verse, so that he might invite me to his home and give me something to eat- and Sayyidina Ja'far bin Abi Talib رضی اللہ عنہ was indeed good to the poor. He'd give us to eat whatever he had at his home. Sometimes (when he had nothing else) he'd give us a funnel that had contained honey or clarified butter. We would then rip that funnel open and lick whatever was inside. *(Hayatus - Sahaba 3/189)*

A letter to console a patient and fourteen spiritual prescriptions for a swift recovery

In one Hadith comes that on the Day of Judgment Allah Most High shall ask some of His bondmen: 'My servant! I was ill and yet you did not visit Me? I was a patient and you did not come to enquire about My health?'

The bondman shall say: 'O Allah, you are the Lord of the worlds. Disease is a blemish and you are free from all shortcomings and blemishes.' Allah then shall say: Such and such from among My servant was ill. Had you gone to visit him, you would have found this (deed of yours) with Me.' *(Mishkat Sharif, p 134)*

Allah does not say that about a healthy person. He does not say: 'Why did you not visit Me when I was healthy?' He makes this statement about illness: '

I was ill, yet you did not come to visit Me.' The purpose there of is to console the patient and to give him glad tidings that illness is a means of attaining closeness to Allah. What a great blessing this is!

May Allah grant us all His and His proximity. *Ameen Ya Rabbal Alameen.*

Sayyidina Imran bin Haseen رضی الله عنه was high ranking companion. For thirty two long years he suffered from an abscess that had appeared at one side of his body. Due to that abscess he could only lie straight on his back. He could not turn on his bed or lie down on his side. Just imagine how much he must have suffered - For thirty - two years he had to lie on his back; he had to eat, drink, worship and even relieve himself while lying on his bed. Think what he must have gone through. How much pain he must have undergone during those thirty two years?

Yet in spite of so much suffering his face was fresh and radiant than the faces of many healthy people. Whoever saw him would be amazed that in spite of such a severe ailment that has been afflicting him since years, he would look more cheerful and fresh than those who were well. The people said: 'How come that in spite of such a prolonged disease you look far more cheerful and fresh than those who were well?'

He said: 'I kept patient at the time of affliction. I said to myself: This is a kind of gift from Allah. Allah Most High liked this condition for me, so I am content.' In return Allah honored me by causing the angels to descend upon me. Thus I meet the angels every day, and I am free to visit the unseen world which has been opened up for me.'

So why would anyone want to be healthy if due to his ailment – the unseen world is made visible to him and he perceives the presence of the angels? For such a person disease is a great blessing indeed.

Islam thus lets a healthy person rest content with his health, while it tells a sick person: Your Illness is a means of acquiring Allah's proximity. Hence if you remain patient and content, then your rank shall get higher and higher.

Then another matter is that Islam does not prevent one from seeking a cure for one's ailments. It rather encourages one to do so, provided one remains content with whatever the outcome might be. Man should continue his struggle without wanting to interfere with the Divine decree. Man's job is to use medicines, but whether or not these medicines work is left up to Allah. He is the One to decide if the patient is to recover or not.

That is Allah's job. It is not your job. Do not interfere in what is up to Allah alone. Use medicines but remain content with whatever Allah wills, consider Allah's decree as a source of goodness for you. If you remain patient, then disease will raise your rank and your moral outlook. That helps a person to pass such stages of spirituality which no healthy person could ever pass. A patient who remains content has indeed reason to say to himself. 'Congratulations on my ailment. I do not stand in need of health, for if I was healthy I'd never get those ranks.

Islam tells a healthy person to make his health a means of attaining Allah's proximity, and it tells sick person to make his sickness a means of attaining Allah's proximity, and that a sick person shall not remain deprived on account of his sickness. One should not think that all goodness has fallen into the lot of those

who enjoy good health, and that there is nothing left for those who is ill. Rather one should think of one's illness as one's great asset. In short, Islam's objective is to encourage each and every individual to be pleased and content with one's condition, and to make the best of it.

Below are given some spiritual prescriptions for a swift recovery:

1). Recite Surah Fatiha 21 times and blow over yourself.

2). Recite Surah Fatiha 21 times, blow over water and consume the water.

3). Recite يَاسَلَامُ *(Yaa Salamu)* 143 times and blow over yourself.

4). Give charity.

5). Use pure honey.

6). Pray for those who suffer from a similar ailment.

7). Invite all those who come to visit you during your sickness to remain steadfast on the true religion of Allah.

8). I am sending you some Zamzam water. Use it with the intention of acquiring health.

9). Strengthen the ties of kinship with your relatives. In a Hadith comes that strengthening the ties of kinship is a cure.

10). In a Hadith comes that the Holy Qur'an is a cure. Recite yourself if possible; otherwise have any of your children recite while you yourself listen.

11). If there is no one to recite for you, then merely look to ward the Holy Quran.

12). I am sending you some Kalonji (a kind of black seed). Use them.

13). In a Hadith comes that Allah Most High readily accept the prayer of a patient. In other words, a patient's prayer is more likely to be accepted than that of a healthy person. So pray to Allah as much as you can.

14). In one Hadith comes: 'Travel and you will get healthy.'

I pray to Allah that he may grant you full and swift recovery. *Ameen Ya Rabbal Alameen.* Also convey my greetings to your family.

How Alamgir's رحمة الله عليه wisdom aided the dissemination of religious knowledge

It has been recorded that during the days of Alamgir رحمة الله عليه religious scholars absolutely lacked patronage and support on part of the provincial governments. Alamgir رحمة الله عليه who was a scholar himself and who knew the value of scholars, resolved this situation in a far more effective way than getting any article or speech printed in the newspaper ....

When the time for prayers had drawn close, he announced that today the Nawab of Dekkan should assist him in performing Wudhu. The Nawab was delighted when he got to know about that. He thought that may be the ruler wants to confer some special honour to him or grant him some additional territory. The Nawab brought a tumbler full of water and then began to pour water for the ruler. Alamgir رحمة الله عليه asked him: 'By the way, how many Faraidh (compulsory acts) are there in Wudhu (ablution)?' had the Nawab ever performed Wudhu (ablution), he would have known the answer. The questions startled the Nawab. He did not know what to say in reply. When he was asked about the Sunan of Wudhu, he fared not much better. He could not answer the question.

Alamgir said: 'Alas! You rule over hundreds and thousands of Subjects. Lacs of people are under your control. You call yourself a Muslim, but you not even know how many Faraidh (compulsory acts), Wajibat (obligatory) and Sunan there are in Wudhu (ablution). I hope that you will not embarrass yourself like that in future.

With another one he dealt as follows: during the month of Ramadhan he invited him to break the fast with him. The Nawab was delighted He said: 'What a great honour this most undeserving slave that his royal Highness should remember him!

When the time to break the fast had drawn close, Alamgir asked: 'Could you please tell me how many things there are that render the fast void?'

Incidentally the Nawab had not kept the fast. He had no idea which things render the fast void. Not knowing the answer, he had no other choice but to keep silent.

Alamgir رحمة الله عليه said, 'What a shame! You call yourself governor of Muslim and Nawab. Thousands of people are under your control. You yourself are a Muslim, your state is inhabited by Muslims, and yet you have no idea which things render the fast void! Alamgir then asked another Nawab about the Masail of Zakat, and yet another one about the Masail of Hajj (pilgrimage), but no one could give a satisfactory answer. All of them failed the test. Alamgir then addressed them all, saying, 'Beware! This should not repeat itself in future.

When the Nawabs returned to their respective states, they had no option but to acquire religious knowledge, thus they began to look for scholars. The scholars however gave themselves airs. One said: 'Sir, I shall take 500 Rupees as allowance.' Another said: 'I shall take 1000 Rupees,' The Nawabs' estates were in question, so they desperately searched the whole country for scholars. Within no time all scholars and students of religious sciences had found a patron and sponsor. Huge allowances were issued, and once the Nawabs had come to know about the religious injunctions, they began to put them into practice, too.

A custom of the state of Bhopal that deserves to be emulated

In Bhopal, whenever a poor person would admit his child in a Maktab (religious school), and the child would for instance begin to memorise Juz (section) A.L.M, the state would issue one rupee as monthly allowance. And when the child reached the second, Juz (section), the state would issue two rupees, and when the child reached the third Juz (section), the state would raise the monthly allowance to three rupees. And when the child reached the thirtieth Juz (section), the allowance would be raised

to thirty rupees. During those days thirty rupees were a lot of money. As a result, the poor who had hardly enough to eat, would send their children to Maktabs and Madarsahs so that they would memorise the Holy Qur'an. The allowance would be issued on the very same day. There were thousands of such poor families, and soon the state was blessed with thousands of Huffaz. There was no mosque that could not boast of a Hafiz or two.

The excellence of a scholar who propagates religious knowledge and some guidelines for students.

Sayyidina Ali رضی اللہ عنہ said: the one who teaches you religious knowledge has got many a right over you:

1). Do not ask too many questions, nor press him for an answer.
2). When he turns away from you, then desist.
3). When he gets tired, then do not take hold of his clothes.
4). Neither gesture toward him with your hands nor with your eyes.
5). Do not ask anything during his gathering.
6). Do not try to find fault with him.
7). And if he happens to err then wait until he retracts.
8). And when he does so, then accept his retraction.
9). And never say: 'Such and such has said something to counter your view.'
10). And never disclose his secret.
11). Nor bite his back.
12). Duly consider his rights - in his presence as well as in his absence.
13). And greet all people with 'Salaam', especially your teacher.
14). Sit right in front of him.
15). Outdo others in serving him when he has got any need.

16). And don't loose heart for as long as you stay with him, for he is like a Date-palm that is capable, of benefiting others all the time. And he is like a fasting person who wages war in the path of Allah. And when he dies then he leaves such a gap behind that cannot be filled until the day of Judgment.

And seventy thousand angels accompany one who sets out to acquire religious knowledge. *(Hayatus-Sahaba, 3/242)*

Three advice that Sayyidah Aisha رضی الله عنها gave to the preacher of Madinah

Sha'bi رحمة الله عليه narrated that Sayyidah Aisha رضی الله عنها said to Ibn Abi Saib رحمة الله عليه who preached to the people of Madinah: 'Accept my advice regarding three matters, otherwise I shall surely fight with you.'

Ibn Abi Saib رحمة الله عليه said: 'O Mother of the Faithful, let me benefit from your Advice – I shall surely accept it!' She said: Do not use poetry and verse in your supplications, for neither the Noble Prophet صلى الله عليه وسلم nor the companions would do so intentionally. Preach once a week only, or twice if you wish so, or thrice, but no more than that lest the people get tired off the book of Allah). Never ever interrupt a group of people who are already engaged in a conversation to hold your sermon. Let them finish their talk and then - if they are inclined to listen to you – you may preach. *(Hayatus – Sahaba 3/239)*

The reality of Tasawwuf (Mysticism)

There are several names for *Tasawwuf (mysticism)*, it is known as *Ilm-ul-Qalb (knowledge of heart), Ilm-ul –Akhlaq (knowledge of ethics) Ihsan, Sulook* and *Tariqat*. All these names stand for one and the same thing. The Holy Qur'an and the Sunnah mostly use the term *'Ihsan'*, while in our days the word *'Tasawwuf (mysticism)*, is known better. Anyway, the underlying reality is the same, namely just like there are deeds that relate to our outward, physical existence, there are deeds that relate to our inward, spiritual existence. These deeds are known as *'A'maal-e- Batinah'*

(internal). And just like outward deeds have been categorized as good and bad, as *'Fardh' (compulsory), 'Wajib' (obligatory), 'Haram' (unlawful)* and *'Makrooh' (unbecoming)*, the inward deeds have been categorized as good and bad, as *'Fardh' (compulsory), 'Wajib, (obligatory)' 'Haram' (unlawful)* and *'Makrooh' (unbecoming)*, too.

Taqwa (piety), love for Allah, a lofty character, Reliance upon Allah, patience, gratitude, humility, contentment, forbearance, generosity, modesty, kindness and sympathy,.... All these are considered as virtuous traits. These traits are also known as *'Fadhaail'* and *'Akhlaq-e-Hameeda'* Each believer is obliged to acquire these traits.

Then there are evil traits like: pride, self-conceit, arrogance, showing off, love for wealth, love for fame, avarice, cowardice greed, inmity, jealousy, malice, hard heartedness, cruelty, excessive anger, ... These evil traits are also known as 'Razaail' and *'Akhlaq-e- Razealah'*. They are either *'Haram'* or *Makrooh*. Each believer is obliged to rid himself of such traits.

Fadhaail and *Razaail*, both are related to one's inward state. They actually form the basis of our out ward deeds. Whether one does good or evil (outward) deeds is in fact the out come of one's good or evil traits.

Taqwa and love for Allah, for example, are inward states, but they have an impact on our outward deeds like acts of worship such as the prayer and the fast. They are a manifestation of one's inward state. And if one - in spite of instigations from Satan as well as one's own base desires - keeps away from looking at forbidden sights, fighting, quarrelling and other sins, then the reasons for restraining oneself are Taqwa and love for Allah.

Similarly if one commits any (outward) sin, then this is usually the outcome of some inward evil trait like: love for wealth, love for fame, enmity, jealousy, anger, laziness, pride, and so on.

The beauty or ugliness of one's outward deeds, and whether one's deeds are accepted or rejected by Allah, too, depends on one's inward state. Sincerity and ostentation are for example two apposite states that are related to all of our outward deeds. If for

example a person prays, fasts, gives charity, performs the pilgrimage, etc only to show off or to become known as a righteous person, then these acts are not worthy of being called 'worship'. Similarly if someone engages in trade or crafts – which is as such a mundane activity in order to comply with Allah's command and to earn His good will and pleasure, then his doing so becomes an act of worship that deserves to be rewarded. This is the amazing outcome of sincerity and ostentation. The later turned out to be an act of worship into a mundane affair, while the former turned a mundane affair into an act of worship.

This is the meaning of the Noble Prophet's صلی اللہ علیہ وسلم saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

> 'Indeed, all deeds depend upon the intentions.' *(Mishkat Sharif, Hadith no. 1)*

This holds true for almost all inward virtues and vices; they not only make a deed beautiful or ugly, acceptable or rejectable, but quite often they are the force that drives one to do a certain deed. This reality is reflected in one of the Noble Prophet's صلی اللہ علیہ وسلم sayings:

أَلَا إِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ۔

> 'Behold! In the body there is a piece of flesh, if it is sound, then the whole body is sound, and if it is corrupt, then the whole body is corrupt.' *(Sahih Bukhari)*

All scholars and jurists are hence agreed that it is the duty of every sane adult to acquire traits of virtue and to rid oneself of evil traits. This duty is referred to as *'Islah-e-Nafs' (self reform), 'Tazkiyah-e-e-Nafs' (self mortification), 'Tahzeeb-e-Akhlaq'* and *'Tazkiyah-e-Akhlaq' (moral and ethical reform)*. And exactly that is the objective and purpose of *Tasawwuf (mysticism). (Radd-ul-Mukhtar ma'a Durrul Mukhtar, Awarif-ul-Ma'arif, Ihya-ul-Uloom)*

Purity of one's heart and spirit, and cleansing of one's soul are the marrow of each and every religion and the very purpose of Prophet hood. The Holy Qur'an has mentioned four reasons for Sayyidina Muhammad's صلى الله عليه وسلم prophetic mission, the second of which is:

'And to purify them' ويزكيهم
(Surah Al-e-Imran, Surah jumu'ah)

In the Holy Qur'an has further been stated that a person's success or failure depends on whether or not he succeeded in purifying his soul:

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

'Succeeded has he who has purified it, while he has failed who polluted it.' *(Surah Shams, Ayat 9-10)*

It has also been mentioned that sins are not only committed by one's outward, physical existence, but also by one's inward, spiritual existence, and that one must strictly avoid all kinds of sin, no matter whether outward or inward, as they all lead to Divine wrath and punishment. Allah Most High says:

وَذَرُوا۟ ظَـٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا۟ يَقْتَرِفُونَ ﴿١٢٠﴾

'And leave the manifest sins as well as the hidden ones' indeed, those who work evil shall soon be reprised for what they wrought.' *(Surah An'am, Ayat 120)*

Hidden sins are those that have been discussed above They are the fountainhead of all manifest sins. Each and every sins originates from our world within.

In the terms of Tasawwuf such vices or inward sins are known as *'Razaail'* or *'Akhlaq-e-Razeelah'*. On the other hand, the inward virtues are the sources of all outward good deeds and acts of

worship. Doing good is actually a reflection of one's inward virtuosity. Inward virtues are known as *'Fadhaail' (excellent moralthic values)* (or *'Akhlaq-e-Hameedah' (good manners)* in the terms of *Tasawwuf (mysticism)*.

The list of outward good and evil deeds and the relevant Shara'i injunctions is long, and so is the list of inward good and evil deeds. They form the subject matter of *Tasawwuf* (mysticism). Below we shall discuss some of the *'Fadhaail'* (excellent moral) and *'Razaail'* (bad manners). From this ensuring discussion one can easily conclude how much the acquisition of *'Fadhaail'* (excellent moral) the need to refrain from *'Razaail'* (bad manners) has been emphasized in the Holy Qur'an and in the Sunnah. The injunctions regarding inward deeds have been given no less importance than those regarding outward deeds.

Exhortation to acquire Fadhaail (Excelletn Moral)

The Importance of Taqwa (Piety):

Taqwa is an inward deed. Allah Most High mentioned right at the beginning of the second Surah that only those who has Taqwa (piety) shall truly benefit from the teachings of the Holy Qur'an Allah Says:

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

> "Guidance of those who have Taqwa." *(Surah Baqarah, verse 2)*

Those who have Taqwa shall enjoy the ever lasting pleasures of Paradise. This has been mentioned again and again in the Holy Qur'an, for instance:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّـٰتٍ وَنَعِيمٍ ﴿١٧﴾

> 'Truly those who have Taqwa shall be in gardens and delight.' *(Surah Toor, verse 17)*

The Holy Qur'an commands us again and again to adopt Taqwa,

and it also tells us how, namely by sitting in the company of those who are truthful:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِينَ ﴿١١٩﴾

'O ye who believe, adopt Taqwa and be with those who are truthful.' *(Surah Tawbah, verse 119)*

In the sight of Allah there is only one criteria for honour, and that is Taqwa:

إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ

"Truly, the most honorable with Allah from among you is the one who has got the most Taqwa." *(Surah Hujrat, Ayat 13)*

The above verses were only quoted as example. If one was to cite all verses that deal with Taqwa (piety), then this would fill several pages.

The importance of Sincerity:

Sincerity, too, is a deed of the heart. The significance of sincerity has been highlighted many times in the Holy Qur'an. For example the Noble Prophet صلى الله عليه وسلم was commanded:

فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾

"So worship Allah making religion pure for him." *(Surah Zumar, verse 2)*

قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾

'Say: I am commanded to worship Allah, making religion pure for him.' *(Surah Zumar, verse 11)*

In the Holy Qur'an has been stated at seven different places:

مخلصين له الدين

'Making acts of obedience pure for Him alone.'

Exhortation to rely on Allah

Reliance on Allah or 'Tawakkul' is another in-ward act that the Noble Prophet صلى الله عليه وسلم was commanded to do, and along with that command he was also given glad tidings:

فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

"So put you trust in Allah. Indeed Allah loves those who put their trust (in Him)." *(Surah Al-e-Imran, verse 159)*

And all Muslims were commanded:

وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾

"And on Allah let the believers rely." *(Surah Al-e-Imran, verse 122)*

The Holy Qur'an tells us that all the former Prophets عليهم السلام exhorted their followers to put their trust in Allah. Sayyidina Musa عليه السلام for instance, said to his people:

يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾

"O my people, if you are believers, then put your trust in Allah, if you have surrendered yourself (i.e. if you are Muslims)." *(Surah Yunus , verse 84)*

Allah Most High further explained His ways by Saying:

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ

"Whoever relies on Allah, He shall suffice him." *(Surah Talaq, verse 3)*

Exhortation to patience and perseverance

'Sabr' is another inward virtue. Sabr means actually to remain steadfast in the event of something that is not according to one's likes, and not to loose heart or get dejected.

Each and every moment of the Noble Prophet's صلی اللہ علیہ وسلم life is one example of 'Sabr', of patience and perseverance. In the Holy Qur'an he has been commanded:

فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ

'Then have patience even as the soul of heart among the messengers (of old).' *(Surah Ahqaf, verse 35)*

And the believers were told:

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾

'And if you are patient, then this is better for these who are patient.' *(Surah Nahl, verse 126)*

The command to be patient is accompanied by glad tidings:

وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

'And be patient. Lo! Allah is with those who are patient.' *(Surah Anfal, verse 26)*

Those who are patient shall be blessed with paradise. Allah Most High says:

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ
جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾

'Or deemed you that you would enter paradise while yet Allah knows not those of you who really strive, nor knows those of you who are patients.' *(Surah Al-e-Imran, verse 142)*

The Ayat cited above related to only four *Fadhaail* (excellence). If one was to compile all the verses and Ahadith on that topic, then that would make a quite thick book. The purpose of giving these few examples was to show that one's duties are not confined to out ward acts of worship alone.' The acquisition of Fadhaail is as much a duty as the offering of prayer, keeping the fast, etc. one may even go so far as to say that none of the outward acts of worship is complete unless one has acquired those *Fadhaail* (excellences).

The unlawful nature of Razaail (depravity)
The evil of pride:

Razaail are all those filthy evil traits which have been explicitly forbidden in the Holy Qur'an and in the Sunnah. It is neither possible to mention the whole list of those vices, nor it is the purpose of this article. We shall however quote a few examples:

إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾

'Indeed, He does not love those who are proud.' *(Surah Nahl, verse 23)*

And those whom Allah loves not shall be made abide to hell:

أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

'Is not in Hell the abode of those who are proud?' *(Surah Zumar, verse 60)*

The Noble Prophet صلی اللہ علیہ وسلم himself said:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالَ ذَرَّةٍ مِنْ كِبْرٍ۔

'No one in whose heart is as little as an atom's weight of pride shall enter paradise.' *(Muslim Sharif)*

The evil of ostentation:

Ostentation is a very dangerous matter. It ruins even the greatest act of worship, causing a person to be punished rather than rewarded. In the Holy Qura'n comes,

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

'So woe to those worshippers who are neglectful of their prayer, those who showoff.' *(Surah Ma'oon 4-7)*

The Noble Prophet صلى الله عليه وسلم declared ostentation to be minor shirk. He صلى الله عليه وسلم said:

إِنَّ اَخْوَفَ مَا اَخَافُ عَلَيْكُمُ الشِّرْكُ الْاَصْغَرُ، قَالُوا: وَمَا الشِّرْكُ الْاَصْغَرُ يَارَسُوْلَ اللّٰهِ! قَالَ: اَلرِّيَاءُ، يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ: إِذَا جَازٰى الْعِبَادَ ، بِاَعْمَالِهِمْ، اِذْهَبُوا اِلَى الَّذِيْنَ كُنْتُمْ تَرَائُوْنَ فِي الدُّنْيَا، فَانْظُرُوْا هَلْ تَجِدُوْنَ عِنْدَهُمُ الْجَزَاءَ۔

'Minor Shirk' is among the things I fear most for you. The people asked: 'what is minor shirk, O Messenger of Allah صلى الله عليه وسلم? He said: 'Ostentation. On the day of Judgment when the people get rewarded for their deeds, Allah the Glorious and Majestic shall say: 'Go to those to whom you showed off durty your worldly life, see if you find reward with them.' *(Musnad Ahmad , Tabarani, Baihaqi)*

The evil of envy

Envy is a spiritual ailment that not only deprives one of peace in this world, but that shall cause one to suffer in the Here after as well. If one attentively reads the incidents narrated in the Holy Qur'an then one comes to realize that envy was the first sin that

had been committed in the heavens, and the first sin that had been committed on earth. In heaven Iblis envied Sayyidina Adam عليه السلام and on earth envy led to the first ever murder Qabil had killed his brother Habil. Envy is so great an evil that the Messenger of Allah صلى الله عليه وسلم was commanded to seek refuge from it:

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

"And from the evil of the envier when he envies." *(Surah Falaq, verse 5)*

The Messenger of Allah صلى الله عليه وسلم said:

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

"Beware of envy of envy consumes virtues just like fire consumes wood." *(Abu Dawood)*

The evil of miserliness

Miserliness is another inward evil trait which prevents a person from spending from his wealth on others. In the Holy Qur'an this trait is mentioned along with those traits that are peculiar to infidels.

Allah Most High Says:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

"But as for him who stints and deems himself independent, and disbelieves in goodness. Surely we will ease his way unto adversity. When he perishes, his riches will not save him." *(Surah Layl, verse 8-11)*

Anyone whose has reached such heights that it ever prevent him from fulfilling these duties that the Holy Shariah (divine law)

has imposed on him shall be severely punished:

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ

> "And let not those who hoard up that which Allah has bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection." *(Surah Al-e-Imran, verse 180)*

One who suffers from this ailments is infact not hurting others but himself. His miserliness deprives him of people's love and friendship, of good reputation and of lawful comfort and ease, while in the hereafter he shall be deprived of Divine favours and rewards. This reality has been expressed in the Holy Qur'an as follows:

فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ

> "And as for him who hoards, he hoards only from his own soul." *(Surah Muhammad, verse 37)*

The worst from of miserliness is called 'Shuhh' in Arabic. Those who are saved from this evil shall be successful. In the Holy Qur'an comes:

وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

> "And whose is saved from his own avarice, such shall be successful." *(Surah Hashr verse 9)*

A definitions of Tasawwuf (mysticism) and Ilm-e-Tasawwuf (knowledge of mysticism)

The list of *Fadhaail (bad manners)* and *Razaail (good manners)* is long. Each and every trait has got its own definition and reality; causes and indicators. There are different ways of acquiring *Fadhaail (good manners)* and eliminating *Razaail (bad manners)*. Details regarding this can be found in books on Tasawwuf (like Imam Ghazali's *Ihya-ul-Uloom*, Maulana Ashraf Ali's At-Tasharruf, Ta'leemud-deen, Rooh-e-Tasawwuf, Qasd-us-Sabeel, etc.....) as well as in the gatherings of the honorable Sufis. The purpose of this article is merely to show that inward deeds - just like out ward deeds- can be classified as *Fardh Ain (most compulsory)*, and *Haram (unlawful)*, and fulfilling those inward *Faraaidh* (obligations) as well as eliminating those traits that are *Haram* (unlawful) is the very essence of *Tasawwuf* (mysticism). Imam Ghazali رحمة الله عليه gave a very detailed definition of *Ilm-e-Tasawwuf (knowledge of mysticism)*, which had been summarized by Allamah Shami, as follows:

هُوَ عِلْمٌ يُعْرَفُ بِهِ أَنْوَاعُ الْفَضَائِلِ وَكَيْفِيَّةُ اكْتِسَابِهَا، وَأَنْوَاعُ الرَّذَائِلِ وَكَيْفِيَّةُ اجْتِنَابِهَا

"Ilm-e-Tasawwuf- is the science of different kinds of praiseworthy traits and how to acquire them, and of different kinds of Razaail and how to refrain from them."
(Raddul Mukhtar ma'a Durrul Mukhtar 1/40)

Ilm-e-Tsawwuf (knowledge of mysticism) is - just like *Fiqh* (Islamic jurisprudence) - that kind of knowledge partial acquisition of which is *Fardh-e-Ain* (strict obligation), and total acquisition of which is *Fardh-e-Kifayah* (adequate obligation)

Each believing man and woman is obliged to acquire proper knowledge of injunctions pertaining to their day-to-day life, Acquiring full knowledge and understanding of *Fiqh* (Islamic jurisprudence), so as to be in the position of issuing Fatawa, however is not an individual obligation *(Fardh Ain)*. It is rather a communal obligation *(Fardh-e-Kifayah)*.[1]

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[1] **Note:** There are two kinds of *Fardh*: *Fardh-e-Ain* (strict obligation) and

Similarly it is each and every Muslim's obligation to acquire those praise worthy traits which is lacking so far, and to eliminate those evil traits which are lurking within one's soul. In order to do so, one must have certain knowledge of Tasawwuf. Acquiring enough knowledge to rectify oneself is *Fardh-e-Ain (strict obligation),* while studying this subject in depth so as to be able to guide others, is *Fardh-e-Kifayah. (Raddul Mukhtar 1/40, ma'arif ul Quran 4/490)*

The definition of Sufi and Murshid

Someone who has get thorough knowledge of Fiqh is known as 'Faqih', 'Mufti', or 'Mujtahid', Similarly one who is proficient in the sciences of Tasawwuf, Tariqat or Sulook, is known as 'Sufi;, 'Murshid', 'Shaykh' or 'Pir'. Not everyone is in a position to directly derive fiqh injunctions, rules and regulators, from the Holy Qur'an and the Sunnah, one rather needs to consult one who has studied Fiqh in depth in order to find a Shara'i acceptable solution to one's problems. Similarly it is a very delicate task to make one's character and morals meet the high standards laid down by the Holy Qur'an and the Sunnah. In order to do so one must - at times - undergo many rigorous spiritual exercises and other forms of spiritual treatment. This however is not a task that one could accomplish without proper

Fardh-e-Kifayah (adequate obligation). *Fardh-e-Ain* (strict obligation) is that kind of obligation that has to be discharged by every Muslim man or woman, like prayers, fast, hajj (pilgrimage), *Zakah* (annual charity), etc. *Fardh-e-Kifayah* (adequate obligation) refers to that kind of obligation which, if it is fulfilled by some Muslims-absolves the others from discharging that duty, like for example shrouding and burying the dead, offering the funeral prayer,. Waging war in Allah's way, acquiring full knowledge of *Fiqh* (Islamic jurisprudence) and *Taawwuf* (knowledge of mysticism) etc. Even if there is only a single person in a settlement who can guide the people regarding legal and / or spiritual matters, then all the other Muslims living in that settlement stand absolved from the duty of acquiring such through knowledge. If however not a single such person is found, then it is the duty of those who reside in such a locality to either make one from among them acquire such knowledge, or to invite a scholar to like with them. If they fail to do so, then they all will be guilty. *(Tafsir Ma'ariful Quran 4/487- 490)*

guidance and instructions, and providing such guidance is the task of a Shaykh or a Murshid. Hence every sane and adult Muslim, male or female, needs to find such a Shaykh who can aid them in their quest for self -correction and spiritual purification. Such a Shaykh must be a stout follower of the Holy Qura'an and the Sunnah (Holy Prophet's practice), and an authentic, acknowledged Shaykh in whose company he must have spent some time, must have granted him permission to become a spiritual guide for others. *(Qasd – us – Sabeel)*

Bay'at is a Sunnah (Holy Prophet's practice). It is neither Fardh (compulsory) nor Wajib (obligatory)

Bay'at or pledge of allegiance is actually a mutual promise between the Mureed (student) and the Shaykh. The Shaykh promises his student to teach him how to spend his life according to the Divine commandments, while the Mureed promises to do whatever his Shaykh tells him to do. Making such a pledge is neither Fardh (compulsory) nor Wajib (obligatory); self - correction is not impossible without the guidance of a Shaykh, it is rather a Sunnah (Holy Γ ophet's practice) of Allah's Messenger صلى الله عليه وسلم and the Noble companions رضى الله عنهم, and because of the pledge, both parties perceive their responsibilities in a sironger way. Through the blessings of Bay'at it becomes very easy to obtain one's objective.

Kashf and Karamat (revealed manifestation) are not the objective

At times it happens that a person who has succeeded in rectifying himself to a certain degree, i.e. who has - to a certain degree - managed to mould his life according to the Holy Qur'an and the Sunnah (Holy Prophet's practice), and whose life has been permeated by the ways of Allah's Messenger صلى الله عليه وسلم, experiences unusual phenomena like Kashf (manifestation), Karamat (divination) and Ilham (revelation). These things are a kind of reward from Allah and a number of such incidents have been attributed to some of the noble companions رضى الله عنهم and

other friends of Allah. Such occurrences however are neither the objective of Fiqh (Islamic jurisprudence) or Tasawuf (mysticism), nor do the perfection of one's religion or knowledge depend thereupon. Glimpses of some things that are to take place in future and other extraordinary, unusual occurrences is no proof of perfection ragarding religious matters, for at times even such people who do not follow the Holy Shariah (divine law), are in a position to accomplish such feats, after under- going certain spiritual exercises. Those who practice mesmerism and magic also accomplish many strange things - being a Muslim or a devout believer is not the condition for that.

To sum up, Kashf (manifestation) and Karamat (divination) are not tricks, they are a reward from Allah which he occasionally bestows on some of His pious bondmen, but they are neither the objective of Tasawuf (mysticism), nor does the perfection of one's faith depend upon them.

The sole purpose is to abide by the Holy Shariah (divine law) and to please Allah Most High

True perfection of faith lies in living according to the Holy Shariah (divine law) and to mould one's physical and spiritual existence accordingly. This yields one the good will and pleasure of Allah Most High, and this is the true objective of Fiqh (Islamic jurisprudence) and Tasawwuf (mysticism). This objective cannot be obtained without acting upon Fiqh (Islamic jurisprudence), nor can it be obtained without acting upon Tasawwuf (mysticism). Neither Bay'at (pledge), nor spiritual exercises, nor Kashf (manifestation) and Karamat (divination) are the objective of Tasawwuf (manifestation). Bayat (piety) and spiritual exercises are rather a means of acting the objective.

Kashf (manifestation) and Karamat (divination) are a kind of reward that Allah bestows upon some of His servants who have attained the objective. Different kinds of people get different kinds of rewards. If for example a person success in rectifying himself without undergoing any spiritual exercises, and if he has

never seen ever a single true dream or experienced something like Kashf (manifestation) or Karamat (divination), then yet there is no doubt in his being a perfect believer and a friend of Allah. Nor is a person who experiences Kashf (manifestation) and Karamat (divination) necessarily more beloved to Allah then a person who does not experience. Excellence and superiority are solely determined by a person's Taqwa (piety). The more Taqwa (piety) a person has the more honourable and dearer he is to Allah. In the Holy Qur'an has been stated:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَىٰكُمْ

"The most honorable with Allah is he who has got the most Taqwa (piety) from among you." *(Surah Hujrat, verse 13)*

The essence and reality of Tasawwuf (mysticism) that has been discussed in these pages is the gist of whatever has been stated in all authentic books on Tasawwuf (mysticism). It is whatever the honorable jurists and Sufis have taught throughout the ages. The Noble Prophet's صلى الله عليه وسلم blessed life is the best example of those teachings, and after the articles of faith it is the gist of the Qur'anic message and the Sunnah. *(Nawadirul Fiqh 1/42-59)*

A strange incident of a father and his son Qurtubi recorded from Sayyidina Jabir bin Abdullah رضی الله عنه that once a person came to the Noble Messenger صلى الله عليه وسلم said: 'Tell your father to come here. 'Right then Sayyidina Jibril عليه السلام appeared and said: 'When his father comes, then ask him about the words which he keeps reciting in his heart, and which have not even been heard by his ears.' Once the father arrived, the Noble Prophet صلى الله عليه وسلم said to him: 'How come your son is complaining about you that you want to seize his wealth?' The father said: 'Just ask him whether I spend it on anyone else but his paternal aunt, his maternal aunt or my own person.' The Noble Prophet صلى الله عليه وسلم said: 'Well, that's it (I do not need to know any thing else.) Then he said: 'What are those words that you keep reciting in your heart and that not have not even been heard by your own ears?" That person says: 'O Messenger of

Allah صلى الله عليه وسلم, Allah causes my faith in you to grow more & more and no matter what (i.e. it is nothing short of a miracle that you know what no one was ever heard so far.') He further said: 'I keep reciting some verses in my heart which have not even been heard by my own ears.' He صلى الله عليه وسلم said: 'Let me hear those verses!' That person then recited:

غَذَوْتُكَ مَوْلُوْدًا وَمُنْتُكَ يَافِعًا
تُعَلُّ بِمَا أَجْنِيْ عَلَيْكَ وَتُنْهَلُ

إِذَا لَيْلَةٌ ضَافَتْكَ بِالسُّقْمِ لَمْ أَبِتْ
لِسَقْمِكَ إِلَّا سَاهِرًا أَتَمَلْمَلُ

كَأَنِّيْ أَنَا الْمَطْرُوْقُ دُوْنَكَ بِالَّذِيْ
طُرِقْتَ بِهٖ دُوْنِيْ فَعَيْنِيْ تَهْمَلُ

تَخَافُ الرَّدٰى نَفْسِيْ عَلَيْكَ وَاَنَّهَا
لَتَعْلَمُ اَنَّ الْمَوْتَ وَقْتٌ مُؤَجَّلُ

فَلَمَّا بَلَغْتَ السِّنَّ وَالْغَايَةَ الَّتِيْ
اِلَيْهَا مُدٰى مَا كُنْتُ فِيْكَ اُؤَمِّلُ

جَعَلْتَ جَزَائِيْ غِلْظَةً وَفَظَاظَةً
كَأَنَّكَ اَنْتَ الْمُنْعِمُ الْمُتَفَضِّلُ

فَلَيْتَكَ اِذْ لَمْ تَرْعَ حَقَّ اُبُوَّتِيْ
فَعَلْتَ كَمَا الْجَارُ الْمُصَاقِبُ يَفْعَلُ

فَاَوْلَيْتَنِيْ حَقَّ الْجِوَارِ وَلَمْ تَكُنْ
عَلَيَّ بِمَالٍ دُوْنَ مَالِكَ تَبْخَلُ

"I gave you to eat when you were little and I was in charge of you when you grew up. It was from my wealth that you ate and drank."

If you fell ill at night I would not rest whole night because

of your sickness.

It was as though your sickness had befallen me, not on you, and my eyes would shed tears throughout the night.

I always apprehended teared you might die, though I know that death got its appointed times.

Then when you reached the age I desired you to reach, you paid me back with rudeness and harsh speech, as though you had bestowed your favours upon me.

Alas! If you are not able to discharge the right of me being your father then at least you should live with me like a kind neighbor.

Then at least you would have discharged the right of neighborhood, without being miserly when fulfilling my right from my own wealth.

When Allah's Messenger صلى الله عليه وسلم heard those verses he took that person's son by the collar of his shirt and said:

أَنْتَ وَمَالُكَ لِأَبِيْكَ

"You and your wealth belong to your father." *(Qurtubi, Ma'ariful Qur'an 5/468)*

An easy way of fostering love between husband and wife

An easy way of fostering love between husband and wife is that both keep praying for each other. Insha Allah within a couple of days only they will begin to love each other in a way they could never have thought of.

Remember, one needs cement to join one brick with another, one needs a nail to join one piece of wood with another, and needs glue to join one piece of paper with another.

But in order to join one's heart with another one needs Allah's special grace and favour. One open method to achieve that goal is that the wife obeys her husband in all that is lawful. Along with that, she should get in the habit of saying:

1). Yes, yes, yes.

2). Fine, fine, fine.

3). It will not happen again. It will not happen again.

4). I will do just as you say. I will do just as you say.

5). Please for give me. Please forgive me.

6). You are absolutely right. You are absolutely right.

And in order to complement this above-mentioned course of action, one should do something in secret as well , and that is that husband and wife pray for each other from the bottom of their hearts, that they forgive one another and consider one another the innocent victim of their own weakness. They should suppress the anger and frustration that boils up because of a mistake done by the other; all negative feelings should be lulled to sleep with love, kindness and affection.

The best cure for insomnia

In Tabarani has been recorded from Sayyidina Zaid bin Thabit رضی اللہ عنہ that he had great difficulties in falling asleep at night. And even if he fell asleep, he would wake up many times. He complained to the noble Prophet صلی اللہ علیہ وسلم about this. The noble Prophet صلی اللہ علیہ وسلم advised him: 'recite this dua:

اَللّٰهُمَّ غَارَتِ النُّجُوْمُ وَهَدَاتِ الْعُيُوْنُ وَاَنْتَ حَيٌّ قَيُّوْمٌ يَا حَيُّ! يَا قَيُّوْمُ!

اَنِمْ عَيْنِي وَاَهْدِئْ لَيْلِي۔

Sayyidina Zaid bin Thabit رضی اللہ عنہ said: 'when I recited this dua, Allah granted me cure.' *(Tafisr Ibn Kathir 4/168)*

Develop four traits

In Musnad Ahmad has been mentioned that the Messenger of Allah صلی اللہ علیہ وسلم said: 'If you have got four traits, then you will not suffer any loss even though the whole world might perish: guarding trusts and deposits, truthfulness of speech, a good moral character and source of lawful income.' *(Tafsir Ibn Kathir 4/284)*

Two co-wives and their piety

In Baghdad lived a very rich trader who was known for his trustworthiness and acumen. Allah Most High caused his business to flourish. His customers came from far flung areas to make purchases. Along with that the trader had been blessed with a happy family life. His wife was beautiful virtuous and skilled. The trader loved his wife dearly, and she loved him beyond measure. In short, they spent a happy, comfortable life. Occasionally the trader had to go on a journey. That meant had to be away from home for several days. His wife considered these trips a business related necessity, and hence she would not mind it. But when the trader began to travel more frequently and when his trips would last longer than before, his wife became a bit suspicious.

An old woman happened to work in the trader's home, and the trader's wife trusted her a lot. There were many things which she would share with that old woman. One day she mentioned her suspicion to the old woman who calmed her down, saying: 'Lady, don't be upset. May your enemies despair instead. I will find out in no time what is going on. Soon the old woman found out that the trader had taken another wife, and that was the reason for his frequent absences. This came as a shock for the trader's wife. – Who has after all not heard of women's jealousy. Soon however she composed herself and thought: 'Whatever was to happen, had happened why should I spoil my life by worrying about this matter?' She thus never apprised her husband that she was aware of his secret. She served him with the same love and devotion as before.

The trader for, fulfilled his wife's rights just as he did before. There was not the least change in his behavior. He showered her with the same love and affection as before. His first wife could not help thinking about the matter, until she finally concluded that she will definitely not try to spoil her husband's legitimate pleasure. She thought: 'My husband could have told me that he wants to contract another marriage. Why did he do it secretly? He did so, because he know it would hurt me. He was afraid

that I might become jealous of my co-wife! How sweet of him! How much he had taken my feelings into consideration. Then he did not allow himself to be overpowered by the love for his new wife. He did not curtail any of my rights. There has not been the slightest change in his behavior toward me. So why should I try to stop him from something that Allah has granted him? If I would do that, then who would be more ungrateful and unworthy than I, if I would not have due concern for the feelings of such a kind and loving husband? Why should I hurt him?' Thinking this way, she felt completely at peace.

Seeing his wife's loving and sincere behavior, the trader was quite convinced that she was not aware of his secret, and he took utmost care to let her never ever find out. Thus they spent their lives in true bliss and happiness. A few years passed this way when suddenly the trader passed away. The trader had contracted his second marriage so secretly that not even his relatives were aware of it. They all thought that he had only one wife. When the inheritance was distributed, they gave the wife her share. She took it silently, without saying anything for she disliked to disclose the secret which her husband had kept so well throughout his life. But at the same time she did not want to usurp her co-wife's right, there was no doubt that she had no knowledge of her husband's demise, nor did she have anyone to represent her case, but Allah's knowledge encompasses everything. Each and every human being will have to face the Almighty one day, and be held acceptable for all his good and evil deeds. The trader's wife shivered when she thought of that and she decided then and there that she will send half of her share of the inheritance to her co-wife. She then told an extremely trust worthy person about the whole matter, gave him half of the money she had inherited and instructed him to go to her co - wife and to tell her that alas! Her husband has passed away - May Allah forgive him - and that according to the Islamic law, they both were entitled to have an equal share in the inheritance, and that she is sending the amount, hoping that it will be accepted. Once she had dispatched the message and the

money, she was overcome by tranquility and peace of mind. After a few days however, the person whom she had sent, returned with the money. This upset the trader's wife very much. When she asked the messenger why he had come back with the money, he took out a letter from his pocket and said: 'Read this, everything is explained in this letter. There is no need to be upset.'

The Co-Wife's thought - provoking letter

Dear sister!

It had grieved me a lot that your dear husband had passed away, and that you are now deprived of his loving care. May Allah forgive him and may he shower him with His mercy. How could I ever thank your sincerity and selflessness - you had sent me half of your share in the inheritance. Your nobility of mind has greatly, impressed me. Indeed, no one knew about this matter. My marriage had been contracted in utmost secrecy, and I was fully convinced that you were not aware of it, and not only I, even the late trader himself was sure that you had no idea about this. Your letter however showed that you knew about our secret. It is only natural for co-wives to be jealous. I am quite sure that this incident must have hurt you a lot, but *Allahu Akbar*! How patient and composed you were. Indeed, your patience and composure was unmatched. You never made even as much as any allusion to show that you know about this secret marriage. Your selflessness patience and forbearance are really amazing. Your moral perfection had greatly impressed me. Who does not want to be rich? And to which extremes do people go in order to get rich? I salute your uprightness and honesty. In spite of knowing that my marriage had been a secret matter, that there was no one who know about it, or to make a claim on my behalf, you sent me half of whatever you inherited. Your fear of Allah made you discharge my right. This is what conviction about Allah's omnipresence and omniscience should be like, and this is what a person's urge to fulfill the rights of Allah's servants should be like.

Dear Sister! Your honesty, uprightness and sincerity have impressed me beyond expression, may Allah bless you and may He grant you the goodness of both worlds. But I no longer deserve this share. May Allah grant you, blessing therein. It is true that the late trader had married me and that whenever he came he spent several days with me, and indeed these days were full of joy and happiness. But a while ago this had come to an end for the late trader had divorced me. Not even you knew about this. With this letter I want to thank you for your unmatched love, kindness, selflessness, sincerity and sympathy.

Wa Salam.
Your Sister

When the late trader's wife had finished reading this letter, she was truly impressed by her co-wife's honesty, virtue, and truthfulness. These traits had endeared them one to another and thus a long-lasting relation of love and friendship was established among them. *(Siffatus-Safwah, Islami Ma'ashrah, p 152)*

Three questions and three answers

Sayyidina Ibn Umar رضی اللہ عنہما narrated that Sayyidina Umar bin Al Khattab رضی اللہ عنہ once said to Sayyidina Ali رضی اللہ عنہ: 'O Abul Hasan! There were times when you could attend the Noble Prophet's صلی اللہ علیہ وسلم gatherings while we could not, and at times we could attend his gatherings while you could not. I want to ask you about three things, do you know about them?' Sayyidina Ali رضی اللہ عنہ: 'What are these three things?'

Sayyidina Umar رضی اللہ عنہ said: 'At times one person loves another although he has not seen anything (particularly) good in him. And at times a person feels disinclined toward another although he has not seen anything disagreeable about him. What is the reason for that?' Sayyidina Ali رضی اللہ عنہ said: 'I know the reason. The Noble Prophet صلی اللہ علیہ وسلم said: 'the spirits of all mankind were kept together at a certain place in the realm of eternity. The spirits were close to each other. Those that were inclined to each other there also feel inclined to one another in this worldly life, while those who felt disinclined to one another also feel disinclined to one

another in this worldly life.' Sayyidina Umar رضی اللہ عنہ said: 'One of my questions has been answered.'

Sayyidina Umar رضی اللہ عنہ then continued: 'At times it happens that a person forgets a Hadith, while at other times he remembers it. What is the reason for this?

Sayyidina Ali صلی اللہ علیہ وسلم replied: 'The Noble Prophet صلی اللہ علیہ وسلم said: 'Sometimes clouds cover up the moon, and similarly there are clouds that cover up the heart. The moon is shining, but when it is covered by a cloud, darkness prevails. When the cloud drifts off, the land is again-illuminated by the moon. Similarly it is with a person who narrates Hadith. When his heart is covered by a cloud he forgets the Hadith, and when the cloud drifts away, he remembers it.' Sayyidina Umar رضی اللہ عنہ said: 'the second of my questions has been answered.'

He then continued: 'At times a person sees a true dream while at other times he sees a false dream. What is the reason for that?' Sayyidina Ali رضی اللہ عنہ said: 'I know the answer. I heard the Messenger of Allah صلی اللہ علیہ وسلم said: if a bondman or bondmaid of Allah is sound asleep, then his or her spirit rises up to the Mighty throne. If a spirit awakes on reaching the throne, then the dream is true, and if it awakes before reaching there, then the dream is false.'

Sayyidina Umar رضی اللہ عنہ said: 'Now I have got the answers to three questions that had occupied my mind since a long time. Allah be praised that I got these answers before my death.' *(Hayatus -Sahabah 3/249)*

Sayyidah Um Sulaim's رضی اللہ عنہا strange question

Sayyidah Um Sulaim رضی اللہ عنہا stated that she was a neighbor of one of the Noble Prophet's صلی اللہ علیہ وسلم wives, Sayyidah Um Salmah. Sayyidah Um Sulaim رضی اللہ عنہا once went over to Sayyidah Um Salmah رضی اللہ عنہا. The Noble Prophet صلی اللہ علیہ وسلم also happened to be there. Sayyidah Um Sulaim رضی اللہ عنہا said: 'O Messenger of Allah صلی اللہ علیہ وسلم, tell me one thing: If a woman dreams that her husband has intercoursed her, will she have to take Ghusl?' On hearing this, Sayyidah Um Salamah رضی اللہ عنہا exclaimed: 'O Um Sulaim! May your hands be besmeared

with dust! You disgraced women infront of Allah's Messenger صلی اللہ علیہ وسلم.' Um Sulaim رضی اللہ عنہا replied: 'Allah Most High does not feel shy of telling the truth. If we have any problem then is it not better to ask the Noble Prophet صلی اللہ علیہ وسلم, rather than to keep stumbling in the darkness of ignorance?'

The Noble Prophet صلی اللہ علیہ وسلم said: 'O Um Sulaim! May your Hands be besmeared with dust. If the woman sees seminal discharge (on her body or her clothes), then she will have to take Ghusl (bath).' Sayyidah Um Salamah رضی اللہ عنہا said: 'do women also have seminal discharge?' Allah's Messenger صلی اللہ علیہ وسلم said: '(of course), how would then a child resemble his mother? Women are not different from men regarding this.' *(Hayatus – Sahabah 3/254)*

An excellent question and the Noble Prophet's صلی اللہ علیہ وسلم reply

Once during a journey a Bedouin came, stopped the Noble Prophet's صلی اللہ علیہ وسلم camel, took it by its reins and said: 'Tell me what keeps me away from Hell and brings me close to paradise?' The Noble Prophet صلی اللہ علیہ وسلم gave a most affectionate reply. Thereafter he said: 'Fine now let my camel's rein go.'

The full Hadith is given blow!

عَنْ اَبِي اَيُّوبَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ، اَنَّ اَعرَابِيًّا عَرَضَ لِرَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي سَفَرٍ فَاَخَذَ بِخِطَامِ نَاقَتِهٖ . اَوْ بِزِمَامِهَا۔ ثُمَّ قَالَ: يَا رَسُوْلَ اللّٰهِ! . اَوْ يَا مُحَمَّدُ۔ اَخْبِرْنِيْ بِمَا يُقَرِّبُنِيْ مِنَ الْجَنَّةِ وَيُبَاعِدُنِيْ مِنَ النَّارِ؟ قَالَ: فَكَفَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ نَظَرَ فِيْ اَصْحَابِهٖ ثُمَّ قَالَ: لَقَدْ وُفِّقَ۔ اَوْ لَقَدْ هُدِيَ۔ قَالَ كَيْفَ قُلْتَ؟ فَاَعَادَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

تَعْبُدُ اللّٰهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا، وَتُقِيْمُ الصَّلٰوةَ، وَتُؤْتِي الزَّكٰوةَ، وَتَصِلُ الرَّحِمَ دَعِ النَّاقَةَ۔

On the authority of Sayyidina Abu Ayyub رضی اللہ عنہ: Once during a journey a Bedouin intercepted the Messenger of Allah صلی اللہ علیہ وسلم. He took hold of the reins of his صلی اللہ

عليه وسلم camel. Then he said: 'O messenger of Allah صلى الله عليه وسلم!' or 'O Muhammad صلى الله عليه وسلم! Tell me what brings me close to Paradise and keeps me away from the Fire?' The Noble Prophet صلى الله عليه وسلم stopped, looked at his companions and said: 'he has been guided.' Then he said: to the Bedouin: 'what did you say?' The Bedouin then, repeated his question. The Noble Prophet صلى الله عليه وسلم said: 'Worship Allah and ascribe no partners to him, establish the prayer, pay the Zakah (annual due charity) and strengthen, the ties of kinship. Let my camel go.'

In Muslim Sharif this Hadith has been mentioned with a short addition as well: after the Bedouin had left, the Noble Prophet صلى الله عليه وسلم said: 'If he firmly holds unto that, then he shall surely enter paradise. May Allah help us to live up to this statement of our beloved Prophet صلى الله عليه وسلم *Amin Ya Rabbal Alameen.*

Note: From this incident one can conclude how kind and affectionate the Noble Prophet صلى الله عليه وسلم was. While he was on journey, mounted on his camel, he was intercepted by a complete stranger. That stranger held him up and demanded: 'Tell me what brings me close to Paradise and keeps me ways from hell.' The Noble Prophet صلى الله عليه وسلم did not show the least displeasure, he rather appreciated and encouraged his desire for knowledge; he even said to his companions: 'he has been guided!' Then he asked the Bedouin to repeat his question so that they may hear it. Then he answered the Bedouins question. In the end he asked the Bedouin to let the camel go. *Allah -u- Akbar.* How great is the rank of Prophet hood, and how great is the embodiment of kindness and mercy صلى الله عليه وسلم.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

☆☆☆............☆☆☆

Extraction and Arrangement of contents by:

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Son of:

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بسم الله الرحمن الرحيم

Sayyidina Abu Saeed Khudri رضی اللہ عنہ has narrated that the Holy Prophet صلی اللہ علیہ وسلم said that a truthful and honest trader shall be with the Prophets, the truthful and the martyrs (on the day of judgment or in Paradise). This Hadith has been transmitted by Tirmidhi, Darimi and Daraqutni. *(Muhammad Amin Palanpuri)*

حمد باری تعالیٰ

زمین تیری زماں تیرا ہے امر کن فکاں تیرا
تو خَلّاقِ جہاں یارب! مخلوق آسماں تیرا

شجر تیرے ثمر تیرے ہے اور آبِ رواں تیرا
فلک پر ضوفشاں وہ کاروانِ کہکشاں تیرا

تو متاعِ گلِ خنداں، گلوں میں بوئے گل تیری
طیوران چمن تیرے، نظام گلستاں تیرا

بہر گوشہ بہر جانب تجلی عام ہے تیری
بہرسو ہیں تیرے جلوے، ہر ایک شئ میں نشاں تیرا

ہیں اوصاف وثنا تیرے لب خار بیاباں پر
وحوشِ دشت کی یارب زباں پرہے بیاں تیرا

درخشاں کوکب وشمس و قمر ہیں نور سے تیرے
اُجالا ظلمتوں میں ہر طرف ہے ضوفشاں تیرا

تو پوشیدہ میں ہے ظاہر، تو ظاہر میں ہے پوشیدہ
حقیقت یہ ہے کہ بے شک عیاں تیرا نہاں تیرا

ثنا خواں صرف گلشن میں عنا دل ہی نہیں تیرے
گلوں میں خار بھی پایا گیا تسبیح خواں تیرا

حوادثِ موج و طوفاں و بھنور گرداب ہیں تیرے
تیری رحمت میری کشتی ہے بحرِ بے کراں تیرا

قلم میں ہے نہ وہ قوت، زباں میں ہے نہ وہ طاقت
بیاں ہو وصف کیسے اے مکینِ لامکاں تیرا

بوقت مرگ راغب ہے یہ تجھ سے التجا یارب
میسر دید آقا نام ہو وِردِ زباں تیرا

مناجات باری تعالیٰ

ڈھل گیا دن زندگی کا آ گئی شامِ اجل، اے خدائے عزوجل
ہے سفر لمبا، نہیں دامن میں کچھ نقد عمل، اے خدائے عزوجل

آدمی ہی آدمی کو کررہا ہے اب ذلیل، اے میرے رب جلیل
آدمیت کی حدوں سے جارہا ہے یہ نکل، اے خدائے عزوجل

ہوتے ہوتے زندگی ساری کی ساری کٹ گئی بے عمل آگہی
موت بڑھتی آرہی ہے لحہ لحہ، پل بہ پل، اے خدائے عزوجل

آدمی مختار بھی ہے آدمی مجبور بھی، پاس بھی ہے دور بھی
دور اپنے آپ سے ہونے لگا ہے آج کل، اے خدائے عزوجل

دولتِ علم و یقیں سے مجھ کو مالا مال کر، اے خدائے عزوجل
بے یقینی کو میرے ایمانِ کامل سے بدل، اے خدائے عزوجل

بند ہیں سوچوں کے دروازے، دریچے فکر کے یا الٰہی کھول دے
ذہن ہے مفلوج، جذبات و احساسات شل، اے خدائے عزوجل

ہو سفر مکے کا منزل ہو مدینہ آخری، آرزو ہے ایک یہی
جی دیارِ ہند میں لگتا نہیں ہے آج کل، اے خدائے عزوجل

بھیج دے ایک بار ابابیلوں کا لشکر بھیج دے، اپنے کعبے کے لئے
ابرہہ والے ہیں پھر آمادۂ شر آج کل، اے خدائے عزوجل

میں نے پابندی ہمیشہ تیرے احکامات کی، کی ہے، اور دن رات کی
اور ہوتی بھی رہی کوتاہی فکر و عمل، اے خدائے عزوجل

میری ہمت، میری قوت جو بھی کچھ ہے سب ترا، کچھ نہیں اس میں میرا
تو نے دی ہے جو نقاہت تو ہی دے گا مجھ کو بل، اے خدائے عزوجل

کیا کرے تیری ثنا؟ ہے راہی بے نطق و نوا، اس کی پھر اوقات کیا؟
ہیں سدا محوِ ثنا ارض و سما، دشت و جبل اے خدائے عزوجل

Prophetic Prescription for Relief from Worries

According to a hadith anyone who is in distress should wait for the adhan and after reciting the prescribed dua at the end of it he should make the following dua and then pray for fulfillment of his need and happiness. His dua will definitely be accepted. The blessed dua is:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ الصَّادِقَةِ الْمُسْتَجَابِ لَهَا دَعْوَةُ الْحَقِّ وَ كَلِمَةَ التَّقْوٰى اَحْيِنَا عَلَيْهَا وَ اَمِتْنَا عَلَيْهَا وَ ابْعَثْنَا عَلَيْهَا وَ اجْعَلْنَا مِنْ خِيَارِ اَهْلِهَا اَحْيَاءً وَّ اَمْوَاتًا (حصن حصین صفحہ نمبر118)

Prophetic Cure for the Sharp-tongued

Abu Naeem has recorded in Hilyah this hadith narrated by Sayyidina Huzayfah رضی اللہ عنہ that once I complained to the Holy Prophet صلی اللہ علیہ وسلم about my sharp tongue. The Holy Prophet صلی اللہ علیہ وسلم replied why are you negligent regarding istighfar? I recite istighfar (asking forgiveness) 100 times every day.

As per another tradition recorded by Abu Naeem I went to the Holy Prophet صلی اللہ علیہ وسلم and said 'O Messenger of Allah! I am sharp-tongued with my family. I fear that my tongue will head me to hell. The Holy Prophet's صلی اللہ علیہ وسلم reply is almost the same-that I recite istighfar 100 times every day. You should also recite istighfar, abundance of which will cure the sharpness of your tongue.

Even Intentions carry Rewards

A man built a house. He also made windows in it. Then he brought pious person to his house for dua and for gaining Allah's blessings. The person asked him why you made windows in the house? He replied "for the sake of light" The pious person said why did you not make the intention that through the window you will hear adhan. Light and air will come in any case. *(Hikayat-e-Rūmi pg.89)*

The Most Beloved Deed

Sayyidah Asma رضی اللہ عنہا has narrated that the Holy Prophet صلی اللہ علیہ وسلم said that the most beloved deed to Allah ta'ala is سبحة الحديث and the deed most disliked by Allah is تحريف. We asked "O Messenger of Allah! What is سبحة الحديث". The Holy Prophet صلی اللہ علیہ وسلم replied that it is to engage in تسبیح و تهلیل (Saying 'SubhanAllah and La ilaha illallah) when others are carrying on a discussion. Then we asked "O Messenger of Allah! What is تحريف?" The Holy Prophet صلی اللہ علیہ وسلم replied "It is when people are keeping a good life yet when their neighbour or companion asks them about it, they say we are not well.

Sayyidina Abu Idrees Kholani رحمة الله عليه reported that Sayyidina Ma'az رضی اللہ عنہ said that when you are in an assembly people engage in vain conversation. So when you see that people become negligent of Allah Ta'ala, you should turn to Allah wholeheartedly. Waleed says that when this hadith was narrated in front of Abdur Rahman Bin Yazid bin Jabir رضی اللہ عنہ, he said that this is true and Abu Talha Hakeem bin Dinar told me that the Noble companions رضی اللہ عنہم used to say that the sign of an accepted dua is that when you see that people are negligent you turn towards Allah. *(Hayat us Sahabah Vol II Pg. 343)*

Acceptance of Dua in Bazaar

Abu Qalabah رضی اللہ عنہ says that two people meet each other in a bazaar. One said to the other that right now people are negligent towards Allah. Let us ask Allah for His forgiveness. So they both did the same. Then one of them died. The other person saw him in his dream. He was saying that when on that evening we met in the bazaar Allah Ta'ala granted us His forgiveness. *(Hayat us Sahabah V 3: 343)*

Guarding against the evil of Jinns

Sayyidina Abdullah Bin Busr says that I started my journey from Hims. When I reached a specific part of land the Jinns of that region came to me. I then recited this ayah of Surah Araf:

إِنَّ رَبَّكُمُ ٱللَّهُ خَلَقَ ٱلَّذِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ
حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ
أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾

The Jinns then said to each other that you should now guard him till the morning (so they guarded me the whole night). In the morning I seated on my mount and left the place. *(Hayatus Sahabah Vol 3: 326)*

Teach Surah Nūr to your women folk

Sayyidina Miswar Bin Makhramah رضی الله عنه narrates that I heard Sayyidina Umar Farooq رضی الله عنه says that one should learn the teachings of Surah Baqarah, Surah Nisa, Surah Maidah, Surah Hajj and Surah Nūr Because all the acts made obligatory by Allah Ta'ala are mentioned in these Surahs. Harith bin Mudhrib رحمة الله عليه said that Sayyidina Umar رضی الله عنه wrote to us in a letter that we should learn Surah Nisa, Surah Ahzāb and Surah Nūr.

Sayyidina Umar رضی الله عنه said: Learn Surah Bara'at and teach your womenfolk Surah Nūr and make them wear silver jewellery.

Wedding should be simple

Sayyidina Urwah bin Zubair رضی الله عنه says that we were performing tawaf. During the tawaf I proposed to Sayyidina Abdullah Ibn Umar رضی الله عنه my marriage to his daughter. He remained quiet and did not reply. I thought if he was willing he would have said something. I swear upon Allah now I would not say anything to him about this. Allah be glorified he returned to Madinah before me. I came to Madinah later. And went to the Holy Prophet's صلى الله عليه وسلم mosque, presented my

salam to him and tried to fulfill his rights according to his status. Then I went to Sayyidina Ibn Umar رضى الله عنه, he welcomed me and asked me when I had arrived. I replied "Just now." He said "we were performing tawaf and were trying to visualize that Allah ta'ala was in front of us when you made mention of (my daughter) Saudah Bint Abdullah. Although you could have met me somewhere else of this purpose." I said "it was destined to be like this and so it happened." He said "Now what do you think?" I replied "Now the desire is even greater than before." He therefore called his both sons Saalim and Abdullah and contracted my marriage.

A historical Wedding

It is a very sensitive moment when a father hands over his daughter to someone. Only those who have experienced such an occasion can tell the feeling. Even the strongest of men have stumbled on such occasions.

At such times it seems unlikely that any father prefers for his daughter a poor student instead of a rich prince. In modern times it is just unimaginable. However, these things were not so impossible in the past and are actually recorded in history.

Saeed Bin Musayyab was a high ranking tabi'i. He was in the second year of Sayyidina Umar's Caliphate and was the son of a companion. He died at the age of 75 in the year 95 hijri.

Saeed Bin Musayyab remained in the company of some of the great companions. The famous hafiz of hadith. Sayyidina Abu Hurairah رضى الله عنه was his father in law and so he benefitted a lot with his company. Therefore a great part of the hadith narrated by Saeed bin Musayyab is that which he heard from Sayyidina Abu Hurairah رضى الله عنه. He was a very pious person and an Aalim. Maymūn Bin Mehran says that when I went to Madinah and asked about the greatest faqih of Madinah, people directed me to the house of Saeed Bin Musayyab. In the words of Ibn Hiban "He was the leader of the people of Madinah." Even Hasan Basri رحمة الله عليه, would write to him whom he had doubt on any issue.

His Zuhd and taqwa was such that Sayyidina Abdullah Ibn Umar رضی اللہ عنہ said that "The Holy Prophet صلی اللہ علیہ وسلم would have been very pleased if had he seen him." He was so particular about congregational prayer that for forty years he did not miss a single prayer with Jama'at. The incident of 'Hira' is very famous in the history of Madinah. It took place at the time when Yazeed and Abdullah bin Zubair were against each other. When the people of Madinah sided with Abdullah bin Zubair رضی اللہ عنہ choosing Abdullah bin Hanzalah as their leader and breaking their pledge with Yazeed, the army of Yazeed started killing and looting the people of Madinah. In such difficult time nobody dared to step out of the house. Even the mosque remained empty. But Saeed Bin Musayyab still used to pray in the mosque. People used to say "Look at this crazy old man that he does not leave the mosque even in these circumstances.

The founder of Umawi Caliphate Marwan Bin Hakam had nominated Abdul Malik and (then) his brother Abdul Aziz as his successors to Caliphate. After Marwan, Abdul Malik took over but since he was mal-intentioned he wanted to nullify the succession of Abdul Aziz in favour of his sons Waleed and Sulayman. But he did not do so on the advice of Qubih Bin Zawaib. Abdul Malik was fortunate that Abdul Aziz died soon afterwards.

Now the road was clear for Abdul Malik. He nominated Waleed and Sulayman as his successors and ordered his provincial governors to give pledge to them. Hisham Bin Ismail who was the governor of Madinah, called Saeed Bin Musayyab from the people of Madinah for giving the pledge. But his response was "I cannot make another pledge as long as Abdul <alik is alive.

This was a serious matter because Saeed Bin Musayyab's refusal meant that no one from Madinah will come forward for the pledge. Hisham therefore punished him with lashes. Then Abu Bakr Bin Abdur Rahman was sent to him. On his return Hisham asked: Did Saeed soften up after the punishment. Abu Bakr replied: After the Punishment he was even more hardened, I swear upon Allah. You should stop now.

Abdul Malik thought of a scheme–that the person who did not give up after the lashes should be given a worldly offer. He thought he should have Sayeed Bin Mūsayyab's daughter married to his son. She was not only pretty but one had a good character and was also well educated. This way the father will be soften up. He gave this assignment of persuading Saeed Bin Musayyab to agree to the governor of Madinah, Hisham Bin Ismail Almakhdūmi (who was also close to Saeed Bin Musayyab).

Hisham knew that it would not work but he had to obey the order of the Caliph. When he visited Saeed Bin Musayyab he discussed other things with him at first and did not come straight to the point, later he said.

As you know Abdul Malik Bin Marwan intends to take from the people pledge of allegiance for his two sons before the pledge he want that you honour Waleed by accepting him as your son in law. On hearing this Saeed Bin Musayyab's faced turned red with anger. He said: I refuse to accept both the things.

As a result he had to suffer many hardships but he remained steadfast. At the same time he desired that to find a suitable husband for his daughter. Then he had his daughter married to an unknown, poor person of Quraish tribe, Abu Da'arh.

Renowned historian Ibne Khalkan has recorded this incident in detail in the words of Abu Da'ah himself.

I used to regularly attend the gatherings of Saeed Bin Musayyab. It so happened that I was not able to attend these gatherings for some time. Then when I went again he asked "Where were you since so long?" I said that my wife died so I was not able to come. He said "Why did you not inform me? I would have attended her funeral.

Then when I was about to leave he asked me if I have found a second wife, I said "May Allah have mercy on you who will marry a person like me who does not possess more than two or three dirham." He said "If I arrange your marriage?" I said

"What could be better than that?" then he praised Allah, sent durūd (benediction) on the Holy Prophet صلى الله عليه وسلم and contracted' my marriage with his daughter over two or three dirhams.

Abu Da'ah Says that I got up from there- I was so delighted that I did not know what to do. I came back to my house and wondered from where will I get the loan for the wedding expenses. Then I offered my Maghrib prayer. I was fasting that day. After prayers I wanted to have meal which was bread and olive oil. At that moment there was a knock at the door. I asked who it was. The reply was 'Saeed'. I thought of all the people by that name except Saeed bin Musayyab because for forty years Saeed Bin Musayyab had not been seen any where except in his house or in the mosque.

When I opened the door Saeed Bin Musayyab was standing right in front of me. The first thought that came to my mind was that he has changed his mind and he wanted to dissolve the marriage. I said to him "O Abu Muhammad! Why did you take the trouble. You should have ordered me to come. He said "No! This time it was necessary that I come". I said "So what do you wish"? He said "I thought that you must be alone despite the fact that you are married now I did not like it that you spend the night alone. Here is your wife "At that moment Ibn Musayyab", daughter was standing right behind him. He pushed his daughter inside the house, closed it from outside and went away.

My wife felt unconscious out of modesty. Then I closed the door from inside, went up on the roof and called the neighbours. They all gathered and asked what had happened. I said "Today Saeed Bin Musayyab has contracted my marriage with his daughter and just now he has left his daughter at my house-and she is inside the house. People saw her, my mother also arrived when she came to know about it. She said "You are forbidden to touch her until I spend three days, as per the custom, in beautifying her. So I restrained for three days. Then I went to her and I found that she is a beautiful lady, who has memorized the book of Allah, has knowledge of the Sunnah (Holy Prophet's practice)

and is aware of the rights of the husband.

Abu Da'ah says that then I stayed home for a month. During this period neither I met Saeed Bin Musayyab nor I heard any news of him. After one month I went to see him-at that there was a gathering. I said salam to him and he replied and said nothing else until all the people in the mosque left. When no one left except for myself he asked me "How is your companion?" I said "Couldn't be better". He said "If she does something undesirable, beat her." Then I came back home.

And this was the daughter of Saeed Bin Musayyab with whom Caliph Abdul Malik Bin Marwan wanted his son Walid to marry-at the time when he had appointed Walid as his successor. But Saeed Bin Musayyab refused to marry his daughter to prince Walid. Due to which Abdul Malik turned against him to the extent that he was whipped in extreme cold and cold water was poured over him. *(Monthly Rizwan, Lucknow, October 1966, Pg 8-11)*

Raise your head towards the sky, do Istighfār and smile

Hazrat Ali Bin Rabi'ah رحمة الله عليه says that Sayyidina Ali رضی الله عنه made me sit behind him and took me to Harrah. Then he raised his head towards the sky and said "O Allah: Forgive my sins because no one forgives sins except You." Then he looked at me and smiled . I said "O Amir -ul- Momineen! First you asked your Lord for forgiveness then you looked at me and smiled. Why did you do that? Sayyidina Ali رضی الله عنه replied" Once the Holy Prophet صلی الله علیه وسلم made me sit behind him then took me to "Harrah. Then he raised his head towards the sky and said "O Allah! Forgive my sins because no one forgive sins except You, Then he looked at me and smiled. I said to him "O Messenger of Allah! First you asked your Lord for forgiveness then you looked at me and smiled. Why was that? The Holy Prophet صلی الله علیه وسلم said "I am smiling because my Lord is amazed at His slave and smiles (and Says) that this slave knows that there is no one who grants forgiveness but Me. *(Hayatus Sahabah 3: 350)*

To Read Ayatul Kursi in all corners of the House

Abdullah Bin Ubaid Bin Umair رحمة الله عليه says that When Sayyidina Abdur Rahman Bin Auf رضی الله عنه would enter his house he would read Ayat ul Kursi in all the corners of the house. *(Hayatus Sahabah 3: 327)*

Poetry full of Advice

عَلَيْكَ بِتَقْوَى اللّٰهِ اِنْ كُنْتَ غَافِلًا
يَاتِيْكَ بِالْاَرْزَاقِ مِنْ حَيْثُ لَا تَدْرِیْ

You must fear Allah If you are negligent
He will grant you livelihood from where you can't imagine.

فَكَيْفَ تَخَافُ الْفَقْرَ وَاللّٰهُ رَازِقًا
فَقَدْ رَزَقَ الطَّيْرَ وَالْحُوتَ فِي الْبَحْرِ

When Allah is the Provider why do you fear poverty
He is the One Who feeds the birds and the fish in the sea.

وَمَنْ ظَنَّ اَنَّ الرِّزْقَ يَاتِيْ بِقُوَّةٍ
مَا اَكَلَ الْعُصْفُورَ شَيْئًا مَعَ النَّسْرِ

And if someone thinks that he earns his bread through his ability.

تَزَوَّدْ مِنَ الدُّنْيَا فَاِنَّكَ لَا تَدْرِیْ
اِذَا جَنَّ عَلَيْكَ اللَّيْلُ هَلْ تَعِيْشُ اِلَى الْفَجْرِ

That when the darkness of night spreads over you, You may not live to see the morning

فَكَمْ مِنْ صَحِيْحٍ مَاتَ مِنْ غَيْرِ عِلَّةٍ
وَكَمْ مِنْ سَقِيْمٍ عَاشَ حِيْنًا مِنَ الدَّهْرِ

Many healthy people without any disease went into the jaws of death and many who were sick lived for so long.

وَكَمْ مِنْ فَتًى اَمْسٰى وَاَصْبَحَ ضَاحِكًا
وَاَكْفَانُهٗ فِى الْغَيْبِ تُنْسَجُ وَهُوَ لَا يَدْرِىْ

And so many youths laughing day and night unaware that in the heaven's are preparations of their funeral

فَمَنْ عَاشَ اَلْفًا وَاَلْفَيْنِ
فَلَا بُدَّ مِنْ يَّوْمٍ يَسِيْرُ اِلَى الْقَبْرِ

The one who lived a thousand or two thousand years must also enter his grave one day *(Deewan of Sayyidina Ali رضی الله عنه)*

Seek not refuge from fitnah (trial)
Seek refuge from fitnah (trial) that leads astray

Sayydina Umar رضی الله عنه heard a man praying for refuge from fitnah. Sayyidina Umar رضی الله عنه said "O Allah! I seek your refuge from the wording of his supplication." Then he said to the man:" Are you praying to Allah not to give you wife, children and wealth? (Because in Quran these have been called fitnah). Whosoever desires refuge from fitnah should pray for refuge from fitnah that lead astray. *(Hayatus Sahabah 3: 360)*

Recipe from protection from Satan

Sha'bi رحمة الله عليه says that Sayyidina Abdullah bin Mas'ud رضی الله عنه said that whoever recites 10 ayah from Surah Baqarah in house no Satan will enter that house till the morning. Those 10 ayah are: The first four ayah of Surah Baqarah, Ayatal Kursi and the two ayah that follows it and the last three ayah of Surah Baqarah. *(Hayatus Sahabah 3: 325)*

To Sell at a higher price on installments is permissible

You must have seen that the vendors who sell on installments sell at a price higher than the market price. For example a motorcycle that costs Rs. 30000/= in the market will be sold for Rs. 35000/= on installment. Now if the price and the number of installments are agreed upon such a sale is permissible.

However if the buyer does not pay any installment on time the price of the commodity will not increase because once the price has been agreed upon it is not permissible to increase it later.

(Darse Tirmidhi 4:104, Shaikh Taqi Usmani)

Allah will make peace between the oppressor and the oppressed

Sayyidina Anas رضی الله عنه says that once we saw that the Holy Prophet صلى الله عليه وسلم was smiling. Sayyidina Umar رضی الله عنه asked 'O Messenger of Allah! What is the reason that you smile?' The Holy Prophet صلى الله عليه وسلم replied "Two of any people kneel down before Allah. One says to Allah "O Lord! He did me wrong. I want to be compensated. Allah says to him (the oppressor) to compensate for his oppression. The oppressor says "O Lord! I am left with no good deed any more to give to him as compensation. The oppressed then says "O Allah! Let him carry the burden of my sins." While saying this the Holy Prophet صلى الله عليه وسلم eyes became wet with tears and he said "It will be a day of severe hardship. People will be willing to put the burden of their sins on anyone else.

Now Allah ta'ala will say to the one seeking revenge "Raise your head and look towards Jannah! He will raise his head and say "O Lord! It has palaces of silver and gold, made of pearls. O Lord! To which prophet or siddiq or shaheed do these palaces belong to? Allah ta'ala will say "They are given to anyone who can pay their price." He will say "O Lord! Who can pay their price?" Allah ta'ala will say "You can pay their price." He will then say "How O Lord?" Allah Jalla Shanahu will say "By forgiving your brother." He will say "O Lord! I forgiven". Allah will say "Now you both hold each offers hands and enter the Jannah." Then the Holy Prophet صلى الله عليه وسلم said "Fear Allah! Make peace between yourselves because on the day of Judgment Allah ta'ala will also make peace between the believers." *(Tafseer Ibn Katheer 2: 269)*

The strange story of the death of Sa'ad Bin Ma'az

Sayyidina Jabir رضی الله عنه has narrated that when (the famous

Ansari companion) Sa'ad Bin Ma'az passed away we a long with the Holy Prophet صلی اللہ علیہ وسلم went for for his funeral. Then after the Holy Prophet صلی اللہ علیہ وسلم led the funeral Prayer, and he was placed in his grave and the grave covered, the Holy Prophet صلی اللہ علیہ وسلم said *SubhanAllah, SubanAllah* (we also followed him) we also kept saying *Subhan Allah, Subhan Allah* for sometime. Then the Holy Prophet صلی اللہ علیہ وسلم started saying *AllahuAkbar, AllahuAkbar* and we also started saying *AllahuAkbar, AllahuAkbar*. Then the Holy Prophet صلی اللہ علیہ وسلم was asked "O Messenger of Allah! What was the purpose of tasbih and tahleel on this occasion?" the Holy Prophet صلی اللہ علیہ وسلم replied "The grave of this pious slave of Allah was getting narrower (due to which he was in pain) until Allah ta'ala removed this condition of narrowness and made the place spacious and his pain was removed. *(Musnad Ahmad)*

Explanation: Sa'ad Bin Ma'az Ansari رضی اللہ عنہ was one of the famous and prominent companions of the Holy Prophet صلی اللہ علیہ وسلم.

1). He had the honour and distinction of having taken part in the Battle of Badr.

2). Seventy thousand angels took part in his funeral.

3). The gates of heaven were opened for him.

4). On his death the throne of the Rahman was moved.

5). He died in the lap of the Holy Prophet صلی اللہ علیہ وسلم.

6). The Holy Prophet صلی اللہ علیہ وسلم dug his grave with his own hands.

7). On every strike of the spade the fragrance of musk came out of his grave.

8). The verdiet that Sa'ad Bin Ma'az gave about Banu Quraizah, the Holy Prophet صلی اللہ علیہ وسلم said "O Sa'ad the verdict you have given is also the verdict of Allah ta'ala above the heavens.

9). When the musk fragrance would be discharged from his grave, the Holy Prophet صلی اللہ علیہ وسلم would say "How wonderful is the fragrance from the grave of a believing man."

10). The room in which the dead body of Sa'ad bin Ma'az , was Laid, was full of angels that the Holy Prophet صلی اللہ علیہ وسلم could find a place to sit only after one angel moved his wing.

11). When the body was lifted the Holy Prophet صلی اللہ علیہ وسلم said "the angels are carrying his body."

Despite all this he had to bear the narrowness of the grave (though it was immediately removed). It carried a warning and a lesson for people like us.

اَللّٰهُمَّ اَرْحَمْنَا اَللّٰهُمَّ احْفَظْنَا

O Allah! Have mercy on us, O Allah! Protect us from the punishment of the grave.

The Ameer of Domat ul Jandel sent a silk Jubbah (gaberdine) for the Holy Prophet صلی اللہ علیہ وسلم. The noble companions had never seen such a precious and wonderful Jubbah. They would touch it again and again and would express their amazement at its softness. On seeing this the Holy Prophet صلی اللہ علیہ وسلم said "Does it Seem so nice to you? The handkerchief of Sa'ad Bin Ma'az in Jannah is much better and softer than this. *(Take reference from the book).*

Qualities of a wife

A woman should bear the following attributes as it makes the nikah blessed:

1) The woman should be virtuous and religious. This is very important because if the woman is weak in person and in guarding her modesty then things may get complicated. That is why the Holy Prophet صلی اللہ علیہ وسلم said

تُنْكَحُ الْمَرْأَةُ لِاَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِيْنِهَا فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ

A woman is married for four things
1) Her wealth

2) Her ancestry
3) Her beauty
4) and her religion.

Thus may your hands be smeared with dust you should opt for the religious one. *(Bukhari, Muslim ....)*

2) The woman should bear good morals. If anyone wants to be free from worries and wants religious assistance, having such a woman is essential. One will be benefitted if he gets such a woman. Some Arab has said that one should not marry six kind of women:

i) أَنَّانَة :is a woman who is always bickering. She creates a scene over petty issues.

ii) مَنَّانَة :is a woman who is always reminding her husband of the things she did for him.

iii) حَنَّانَة :is a woman who is in love with her first husband or the children from the first husband.

iv) حَدَّاقَة :is a woman who desires everything and asks her husband for these things.

v) بَرَّاقَة :is a woman who is always busy in beautifying herself.

vi) شَدَّاقَة:is a woman who is always shouting.

One should not marry these (6) types of women.

The Holy Prophet صلى الله عليه وسلم said "Allah ta'ala is wroth with those who are excessively nagging and...

3) The woman should be good looking so that the eyes do not look at the other women. That is why it is desirable to see the woman before nikah (wed lock). Allah ta'ala has praised the hūr of Jannah (Damsel) by calling them خيرات حسان meaning beautiful women having good moral and قاصرات اطراف meaning women who lower their gaze. Therefore any women possessing these attributes is a hūr

of Jannah.

4) Mahr should be little- The Holy Prophet صلى الله عليه وسلم said that the best of wives are those who are beautiful and whose mahr is little. And he said that blessed is the women whose mahr is little.

Just as it is makrūh (unbecoming) to have excess mahr from the woman's side similarly it is not good that a man inquires about the financial status of a woman or takes money from her.

One should not marry a woman because of her wealth. Sufyan Thuri رحمة الله عليه says that when a man gets married and inquires about what does the woman possess and how much wealth she has then you should know that he is a thief. And when sends a gift to his in-laws he should not have the intention of getting more in return. Similarly from the girl's side people should not have this mal-intent. As far as sending gifts is concerned, it is a mean of increasing friendship. This Holy Prophet صلى الله عليه وسلم said:

تَهَادُوْا تَحَابُّوا

Give gifts to each other, it will increase mutual love.

5) The woman should not be infertile. If this is known in advance then one should not marry her. The Holy Prophet صلى الله عليه وسلم said:

عَلَيْكُمْ بِالْوَلُوْدِ الْوَدُوْدِ

Marry a woman who gives birth to children and who loves her husband.

6) The woman should be virgin as then her husband's love for her is absolute.

7) Woman's family background must be honest and virtuous. Because such a woman would do better

upbringing of her children as opposed to the one having a poor family background. *(Mukhtasar Mazaqul Arifeen 2: 142)*

Begin your work early in the morning Insha Allah it will be a source of blessings

Sakhr Alghamdi رضی اللہ عنہ says that the Holy Prophet صلی اللہ علیہ وسلم made dua "O Allah! Grant your blessings to my ummah in the morning time." There fore when the Holy Prophet صلی اللہ علیہ وسلم would send an expedition for jihad he would do so early in the morning. It is said that Sakhr al Ghamdi رضی اللہ عنہ was trader and used to send his goods of trade early in the morning. Through its blessings he became well off and wealthy. *(Ibn Majah, Tarjman as Sunnah vol iv pg. 478)*

Treat with honour the leader of a nation when he visits you

Although Sayyidina Jareer رضی اللہ عنہ accepted Islam very late but he is counted amongst the high ranking companions. He was the leader of his people. The Holy Prophet صلی اللہ علیہ وسلم had announced his arrival even before he came to Madinah Tayyabah. The story of his acceptance of Islam is a manifestation of his status and grandeur.

When he entered Masjid Nabawi, the Holy Prophet صلی اللہ علیہ وسلم was giving a sermon. The mosque was full and he was unable to find a place. The Holy Prophet صلی اللہ علیہ وسلم spread for him the cloak that he was wearing and said "Sit on this". He put the cloak on his chest and said:

اَکْرَمَكَ اللّٰهُ کَمَا اَکْرَمْتَنِیْ یَا رَسُوْلَ اللّٰه

> May Allah honour you in the manner that you have honoured me.

The Holy Prophet صلی اللہ علیہ وسلم insisted that he sits on the cloak and said:

اَشْهَدُ اَنَّكَ لَا تَبْغِیْ عُلُوًّا فِی الْاَرْضِ وَلَا فَسَادًا

I bear witness that you do not desire superiority in the land nor do you intent to do any mischief.

It was in this assembly that Sayyidina Jareer رضی اللہ عنہ embraced Islam.

According to some traditions of this incident the noble companions asked the Holy Prophet صلی اللہ علیہ وسلم about the extraordinary treatment Sayyidina Jareer رضی اللہ عنہ was given. The Holy Prophet صلی اللہ علیہ وسلم replied:

إِذَا أَتَاكُمْ كَرِيْمُ قَوْمٍ فَأَكْرِمُوهُ

"If the leader of a nation comes to you treat him with honour."

Even afterwards the Holy Prophet صلی اللہ علیہ وسلم used to treat him with honour. Sayyidina Jareer رضی اللہ عنہ himself says.

مَا حَجَبَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَآنِيْ إِلَّا تَبَسَّمَ

After embracing Islam whenever I would visit him and ask for permission to enter he would always allow me. And he would always look at me with a smile.

During the age of ignorance the people of Yemen constructed an imitation of Ka'aba which was named "Dhul khalsah" They used to call it Ka'aba Yamamiah. They kept few idols in it and used to worship them. The Holy Prophet صلی اللہ علیہ وسلم remained bothered because of it. He said to Jareer رضی اللہ عنہ "If you destroy this false imitation of Ka'aba my heart will be relieved."

Sayyidina Jareer رضی اللہ عنہ says that in obedience of his command I decided to travel with 150 troops to Yemen. But my condition was such that I did not know how to ride a horse and therefore would fall down. I told the Holy Prophet صلی اللہ علیہ وسلم about it. The Holy Prophet صلی اللہ علیہ وسلم hit my chest with his blessed hand and prayed

اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَّهْدِيًّا

"O Allah! Make Jareer firm on the horse's back and make him the one who gives and who is given guidance."

Sayyidina Jareer رضی الله عنه says that through the blessings of this dua I became such a good rider that I never fell from the horse again. And then I went with my companions and destroyed the "Dhul Khalsa", the false Kabah, and burnt it into ashes. When the Holy Prophet صلی اللہ علیہ وسلم learnt about our success he made five times dua (pray) of barakah for me and my companions."

Sayyidina Jareer رضی الله عنه was also with the Holy Prophet صلی اللہ علیہ وسلم in the farewell hajj (pilgrimage) and the Holy Prophet صلی اللہ علیہ وسلم asked him at the time of khutbah to tell the people to remain quiet.

Sayyidina Umar رضی الله عنه, during his caliphate, sent him to take part in the battles in Iraq where he performed several acts of valour. He had a major contribution in the conquest of Qadsia. After these battles were over he settled in Kūfah and that is where he passed away.

Sayyidina Jareer رضی الله عنه loved very much the people of Madinah especially the Noble Ansari companions. Sayyidina Anas رضی الله عنه says that in one Journey I was in the company of Sayyidina Jareer رضی الله عنه. On the way he was taking good care of me. When I tried to stop him he said "I have seen the manner in which the noble Ansari companions used to treat the Holy Prophet صلی اللہ علیہ وسلم after which I have sworn that whenever I get the company of an Ansari companion I will serve him." In Sahih Muslim, the narrators of this tradition, Muhammad Bin Almusni and Muhammad Bin Bishaar رحمة الله عليه have further added that Sayyidina Jareer رضی الله عنه was older than Sayydina Anas رضی الله عنه.

While his inward capabilities were exceptional Allah ta'ala had granted him outward beauty as well. He was extremely good looking. Sayyidina Umar Farooq رضی الله عنه used to call him

يُوسُفُ هٰذِهِ الأُمَّةِ

i.e. he is in this ummah as beautiful as Yusuf علیہ السلام. *(Maarif ul hadith 8: 692)*

Five things are severe in the sufferings of this world

Wise people have said that when we observed the sufferings of this world we saw that five things were severe in hardship: (i) sickness in a foreign land (ii) poverty in old age (iii) death at a young age (iv) to loose eyesight (v) parting company after having been together. *(Maktūbate Sadi pg. 259)*

The high morals of Sayyidina Mu'awiyah رضی اللہ عنہ

Sayyidina Wa'il bin Hajr رضی اللہ عنہ narrated that the Holy Prophet صلی اللہ علیہ وسلم granted him a piece of land in "Hadramaut" and sent alongwith him Sayyidina Mu'awiah رضی اللہ عنہ So that he could hand over the property to Sayyidina Wa'ail رضی اللہ عنہ.

Sayyidina Wa'il Bin Hajr was one of the senior ranking leaders of "Hadramaut" when the Holy Prophet صلی اللہ علیہ وسلم sent Sayyidina Mu'awiyah رضی اللہ عنہ along with him to 'Hadramaut", he was riding a camel while Sayyidina Ameer Muawiah رضی اللہ عنہ had no camel that's why he was walking. On their way when the sun got hotter in the desert and Ameer Muawiah's feet began to hurt with the heat, he said to Wa'ail Bin Hajr رضی اللہ عنہ that "it is very hot, my feet are burning. Let me sit on the camel with you so that I can be saved from the heat."

He replied

لَسْتَ مِنْ اَرْدَافِ الْمُلُوْكِ

You do not deserve to sit behind kings.

Therefore you should walk in the shadow of my camel. And that is how Sayyidina Muawiyah رضی اللہ عنہ completed his journey from Madinah Munawarrah to Yemen because the Holy Prophet صلی اللہ علیہ وسلم ordered him to accompany Wail bin Hajr رضی اللہ عنہ. He therefore went their handed over the land and came back.

After some time it so happened that Sayyidina Ameer

Muawiyah رضی اللہ عنہ was appointed as Caliph. During that time when Sayyidina Wa'ail bin Hajr رضی اللہ عنہ come to see him from Yemen to Damascus, Sayyidina Ameer Mu'awiyah رضی اللہ عنہ came outside to welcome him and treated him with lot of honour and kindness. *(Darse Tirmidhi 4: 347)*

The one who commits suicide may not be a Kafir (infidle) He may also be forgiven

Sayyidina Jabir رضی اللہ عنہ narrates that Tufail bin Amr Addosi رضی اللّٰہ عنہ came to the Holy Prophet صلی اللّٰہ علیہ وسلم (with the request of migration to his tribe) and said "O Messenger of Allah! Would you agree to migrating to a strong fort and a guarding group of people? According to the narrator in the age of ignorance the Dos tribe had a fort - The Holy Prophet صلی اللّٰہ علیہ وسلم because of the good fortune Allah ta'ala had given to the ansaar-did not accept the offer.

When the Holy Prophet صلی اللّٰہ علیہ وسلم migrated to Madinah Tufail Bin Amr also migrated to Madinah along with another man from his tribe. Incidentally the climate of Madinah did not suit them and the man fell so sick that he could not bear the suffering. He took out the tip of his arrow and cut with it his finger Joints. His hands started bleeding until he died.

Tufail Bin Amr saw him in his dream. His face looked good but his hands were covered. He asked "How did your Lord treat you?" he replied" I was forgiven through the barakah of having migrated with the Holy Prophet صلی اللّٰہ علیہ وسلم. Then he asked him "Why do you have your hands covered?" he replied "I have been told that what you have damaged we will not repair." Tufail narrated this dream to the Holy Prophet صلی اللّٰہ علیہ وسلم who made this dua (pray) "O Allah! Forgive his hands as well."

Explanation:

Through this hadith we learn that even forgiveness can be divided. Here the forgiveness had encompassed the whole body of Tufails companion but because Allah's trust was breached his hands remained free from forgiveness. How fortunate was this

man that his case was presented before the Holy Prophet صلی اللہ علیہ وسلم who raised his blessed hands to beg for his forgiveness. Mercy then took over every inch of his body. *(Muslim, Tarjuman us Sunnah 2: 124)*

Read Surah Ikhlas 10 times to protect yourself from sins

Sayyidina Ali رضی اللہ عنہ said that whoever reads Surah Ikhlas 10 times after morning prayer will be protected from sins throughout the day no matter how hard the Satan tries.

The Holy Prophet صلی اللہ علیہ وسلم said "Read قل هو الله احد (Surah Ikhlas) and Muadhatain Falaq and Surah Nās) three times each in the morning and in the evening. It will protect you from every thing. *(Hayatus Sahabah 3: 324)*

In the night of Isra (ascension) the angels advised to do cupping but today people have left it

Sayyidina Abdullah bin Masūd narrated of the things that Holy Prophet صلی اللہ علیہ وسلم told us that took place in the night of Isra one thing was that whichever group of angels he passed by advised him to order his Ummah to perform cupping. *(Mishkatul Masabih ph 389)*

Cupping was quite common among the Arabs. It removes excess and harmful blood. It is an effective treatment of the wide spread problem of blood pressure. People have left it altogether. The Holy Prophet صلی اللہ علیہ وسلم had cupping performed on his head and between the shoulders.

Protection from the evil of Jinn

In the Muwatta of Imam Malik it has been recorded from Yahya Bin Saeed that in the night of Isra the Holy Prophet صلی اللہ علیہ وسلم saw a jinn who was following him carrying a flame of fine whenever the Holy Prophet صلی اللہ علیہ وسلم turned (towards his right or left) he saw him. Jibrīl علیہ السلام said "Shall I not tell you the words which if you read will extinguish his fire and he will fall on his face. The Holy Prophet صلی اللہ علیہ وسلم replied "Yes! Tell me." Jibrīl Ameen asked him to read this.

أَعُوْذُ بِوَجْهِ اللّٰهِ الْكَرِيْمِ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ اللَّاتِيْ لَا يُجَاوِزُ هُنَّ بِرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَشَرِّمَا يَعْرُجُ فِيْهَا وَ شَرِّمَا ذَرَأَ فِي الْاَرْضِ وَشَرِّمَا يَخْرُجُ مِنْهَا وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ اِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍ يَارَحْمَانُ!

Protection from the fire of Hell

The Holy Prophet صلی اللہ علیہ وسلم said that the fire of hell will not taste such a man who in his sickness recites these words and then dies

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ. لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ، لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. *(Tirmidhi, Hadith No. 3430)*

Turning away from a desire makes man a leader following a desire makes a leader a prisoner

Turning away from a desire is what leaders do – abandoning desires is the strength of prophet hood- when your nature becomes subservient to you, sincerity will be yours.

There are two types of desires.

Carnal desires
Desires of status and rank

The one with carnal desires lives secluded and drinks wine. People remain safe from his fitnah, his evil. But the one who desires status and rank lives in places of worship, in assemblies and is therefore fitnah for the people. He is himself misguided and he misguides others.

The one whose actions are in obedience of his desires and he only wants to please his nafs (base-instincts) he will remain away from Allah even if he reaches the skies. While the one who stays away from his desires and does not obey his nafs he will be close to Allah even if he is in a place of idol-worship.

Khwaja Ibrahim Khawas رحمۃ اللہ علیہ says "I heard one day that a monk from Rome adhered to celibacy for 60 years. I was surprised because the condition of celibacy is of not more than 40 years. Why is he still in the church I decided to meet him. When I went to him he opened the window and said "O Ibrahim! I know what brings you here. I am not here observing celibacy-rather I have a dog having evil desires. I have imprisoned it here and guarding so that its mischief does not reach to the people- otherwise I am not what you think I am". (Nafs is extremely unfaithful- it is not easy to kill it).

Khwaja Ibrahim says that ofter hearing conversation I said "O Lord! You are so powerful that you bring people to guidance from the path of falsehood and give them such a status." He then said to me "O Ibrahim! How long will you keep searching for men. Go back and search yourself and when you found yourself be your own guard.

It is the desire of the nafs which clad in 360 different divine forms everyday and invites people to misguidance.

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ (سورۂ جاثیہ: آیت ۲۳)

Did you see line who takes his desire as his god.

Turning away from desires makes man a leader and following a desire makes a leader a prisoner. Just as Zulaikha followed her desire and became a prisoner. While Yusuf علیہ السلام turned away from the desire, he was a prisoner and became a leader. *(Maktūbat Sadi pg. 497)*

A woman related her dream to the Holy Prophet صلی اللہ علیہ وسلم

It is recorded in Musnad Ahmad that the Holy Prophet صلی اللہ علیہ وسلم liked dreams. Sometimes he would ask if anyone has seen a dream. If anyone would narrate his dream and the Holy Prophet صلی اللہ علیہ وسلم would be happy to hear it he would feel good about it.

Once a woman came to the Holy Prophet صلى الله عليه وسلم and said "O Messenger of Allah! Today I have seen a dream in which someone came to me and took me from Madinah to Jannah. Then I heard an explosion which caused a panic in Jannah. When I looked up I saw fulan bin fulan (the person so and so) she took the names of twelve people. Many days back the Holy Prophet صلى الله عليه وسلم had sent an expedition of an army of the same twelve people. She said "they were brought. They were wearing clothes made of Utlas (silk). They seemed to be very spirited. An order was given that they should be taken to the stream "Baidakh" or it was "Baizakh". When they dived into the stream their faces lit like the full moon. Then in a gold tray were brought gadri (half ripe) dates which they had as much as they liked. There were also all types of fruits all around. They picked and ate the ones they wanted. I also joined them and had the fruits."

After a long time a messenger came and said that fulan and fulan whom you had sent in the expedition have attained martyrdom. He named twelve, people and they were the same twelve people the woman saw in her dream. The Holy Prophet صلى الله عليه وسلم called that fortunate lady companion and asked her to relate her dream one more time. She related the dream and named the same twelve people the messenger had named. *(Tafsir Ibn Kathir Urdu 5: 251)*

The Presence of Satan during meals is a fact

Sayyidina Jabir رضى الله عنه has narrated that I myself heard the Holy Prophet صلى الله عليه وسلم say that in your every action Satan remains with each one of you even while you are eating. Therefore if anyone drops a morsel of food while having meals he should clean it and eat it instead of leaving it for Satan. Then when he is through he should also lick his fingers because he does not know which part of the food contains special barakah. *(Sahih Muslim)*

In the last part of the hadith we have been advised to lick our fingers after finishing our meals. While in the beginning part it has been said that if you drop a morsel of food you should not leave it like the arrogant, indifferent people do. Instead you

should behave like a needy person who knows, the worth of it. You should pick it up and clean it if needed and eat it. Further, we have informed that even while having our food Satan remains with us. If that morsel of food will not be consumed Satan will consume it.

As earlier mentioned, angels and satans are those creations of Allah which always remain with us but we cannot see them. Whatever the Holy Prophet صلى الله عليه وسلم told us about them is from the knowledge Allah ta'ala granted him - and it is the truth. And sometimes the Holy Prophet صلى الله عليه وسلم could see them like we see the material things of this world - as is known through many Ahadith. That is why such Ahadith in which there is mention of presence of Satan during meals or that if Allah's name is not recited before meals then Satan shares the food or that the dropped morsel is taken by the Satan - such ahadith should not be taken as symbolic in their meaning. In explanation of this Hadith, Shah Waliullah Muhaddith Dehlvi has narrated this incident in Hujjatullah Albalighah that one day a friend (a student or a disciple) came to meet us. He was served food. While he was having it a morsel of food fell down. He tried to picked it up but it went further a way. The people who were present (and were watching) were amazed at what was happening. The man followed the morsel as it continued to get away from him until he finally grabbed it and ate it.

After some days a man was possessed by Satan Jinn and started speaking in his voice and said that fulan man (he took his name) was having his food. I went to him and liked the food but he did not let me have it so I snatched it from him (and threw it on the floor) but he snatched it back from me.

Another incident narrated by Shah Waliullah happened in his own house. He says once some people of the family were eating carrots. One carrot fell down but one man immediately picked it up and ate it. After some time he was possessed by Satan or jinn who spoke in the man's voice and said that this man ate my carrot.

After recording these incidents Shah Waliullah رحمة الله عليه states

that we have come to know of many similar stories due to which we conclude that the ahadith (in which there is mention of Satan's presence at the time of our taking meals) are not symbolic in their meaning rather they are factual- And Allah knows best.' *(Maariful Hadith 6: 269)*

The strange superiority of the last two ayah Surah Baqarah

1). According to Sahih Bukhari if anyone recites these two ayah at night they are sufficient for him.

2). According to Musnad Ahmad the Holy Prophet صلى الله عليه وسلم have been given ending ayah of Surah Baqarah from the treasure beneath the great throne. No Prophet عليه السلام before me was given them.

3). According to Sahih Muslim in the night of Isra when the Holy Prophet صلى الله عليه وسلم reached Sidratul Muntaha, which is in the seventh heaven - whatever ascends towards the skies stops at this point and then is taken over from here and whatever descends towards the skies stops at this point and then is taken over from here. The Sidratul Muntaha was covered with locusts of gold. There the Prophet صلى الله عليه وسلم was given three things (i) Five times prayers (ii) The ending ayat of Surah Baqarah iii) forgiveness from all sins for the people of Tauhīd.

4). It is stated in Masnad (Ahmad) that the Holy Prophet صلى الله عليه وسلم said to Uqbah bin Amir رضى الله عنه, "Recite frequently the last two ayah of Surah Baqarah. They have been given to me from the treasures beneath the Arsh.

5). It is stated in Ibn Mardawiyah that we have been given superiority over others in three matters. I have been given the ending verse of Surah Baqarah from the treasures beneath the Arsh (empyrean). These were not given to anyone before me nor will they be given to anyone after me.

6). It is stated in Ibne Mardawiyah that Sayyidina Ali رضی اللہ عنہ said "I don't know anyone who knows Islam and goes to sleep without reciting Ayatul Kursi and the ending ayah of Surah Baqarah. It is a treasure your Prophet صلی اللہ علیہ وسلم has been given from treasure beneath the Arsh (empyrean).

7). It is stated in a hadith in Tirmidhi Shareef that two thousands years before creating the heavens and the earth Allah Ta'ala wrote a book in which he sent two verse to end Surah Baqarah. If these are recited in a house for three nights, Satan cannot even come close to that house. Imam Tirmidhi has called this hadeeth '*ghareeb*' but Hakim has called it '*Sahih*' in Mustadrak.

8). It is stated in Ibn Mardawiyah that when the Holy Prophet صلی اللہ علیہ وسلم would read the end of Surah Baqarah and Ayatul Kursi he would smile and say that these two are the treasure from beneath the Arsh (empyrean) of Rahman and when he would recite the verse.

مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ

The ayah

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ثُمَّ يُجْزٰهُ الْجَزَآءَ الْاَوْفٰى

He would say انا للّٰہ and would look sad.

9). It is stated in Ibn Mardawiyah that I have been given Surah Fatiha and the ending verse of Surah Baqarah from beneath the Arsh (empyrean).

10). According to a hadith we were sitting in the company of the Holy Prophet صلی اللہ علیہ وسلم. Jibrīl علیہ السلام was also there when we heard a grand explosion in the sky. Jibrīl Amīn looked at the sky a gate in the sky has opened which had never been opened before. An angel descended from it and said to the Holy Prophet صلی اللہ

عليه وسلم "Be pleased! You are being given two lights which were not given to any other Prophet before you- Surah Fatiha and the ending ayat of Surah Baqarah. You will be given light on every letter of these *(Muslim)*. Thus these ten ahadith are mentioned to express to superiority of these blessed ayah *(Tafsir ibn Kathir 1:383)*

The one who provides clothing to a Muslim remains under protection of Allah

A beggar came to Sayyidina Ibn Abbas رضى الله عنه (and asked for something). Sayyidina Ibn Abbas رضى الله عنه said to him: "Do you bear witness that there is no god but Allah and Muhammad (صلى الله عليه وسلم) is the messenger of Allah?" He said "Yes". Ibne Abbas رضى الله عنه asked "Do you keep the fasts of Ramadhan?' He said "Yes". Ibn Abbas رضى الله عنه "You have begged for something and the one who begs has a right. And it is your right upon us that we treat you with "*ihsan*."

Then Ibn Abbas رضى الله عنه gave him clothing and said: "I have heard the Holy Prophet صلى الله عليه وسلم say: If a Muslim provides clothing to another Muslim he remains under the protection of Allah as long as a single piece of that cloth remains on his body. *(Hayatus Sahabah 2: 272)*

One supplication from Quran in reply to which Allah ta'ala says "I accept and I give".

Sayyidina Abu Barzah Aslami رضى الله عنه says that I lived with the Holy Prophet صلى الله عليه وسلم and witnessed how he used to make things easy for us. Previous nations faced many hardships. Those commandments have been made easy for this Ummah. That is why the Holy Prophet صلى الله عليه وسلم said "My Ummah is not held accountable by Allah ta'ala for their thoughts and intentions until they are spoken by the tongue or acted upon." And "To err and to forget have been forgiven for my Ummah" If an act is committed due to forgetfulness or under duress then it is forgivable. That is why Allah ta'ala has directed us to make this supplication:

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

> Our Lord, do not hold us accountable, if we forget or make a mistake, and our Lord do not place on us such a burden as You have placed on those before us, and our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us the forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people. [2: 286]

It is proven from sahih Muslim that when one prays to Allah through this supplication Allah ta'ala says "I give, I accept." *(Tafsir Ibne Kathir 2: 231)*

Glad tidings from the Holy Prophet صلى الله عليه وسلم to a woman who showed patience in sickness

A woman suffering from epilepsy came to the Holy Prophet صلى الله عليه وسلم and said "O messenger of Allah! Pray to Allah for my health." The Holy Prophet صلى الله عليه وسلم said "If that is what you wish, I will pray to Allah and He will grant you health. And if you want then Be - on the day of judgment you will not be held accountable." She said "I will patient if I am not going to be held accountable." Then she said "I am suffering from epilepsy, I loose my consciousness and senses, my clothing is removed and body revealed. Whether my disease is cured or not please pray that at least my clothing is not removed." The Holy Prophet صلى الله عليه وسلم prayed for her and then during a fit her clothing was never removed from her body. *(Tafsir Ibn Kathir 2: 262)*

A voice was heard from the grave - O Umar! Allah has

granted me both the heaven.

It is said that a young man used worship all the time in the mosque. A woman fell in love with him and kept seducing him until he one day came to her house. Immediately he remembered this ayah

إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَـٰٓئِفٌ مِّنَ ٱلشَّيْطَـٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

> Surely when the God-Fearing are touched by and instigation from Satan, they became conscious of Allah, and at once they discern (the ratify) [7: 201]

And he fainted. When he gained to consciousness he started reciting the same ayah until his soul left his body. Sayyidina Umar رضى الله عنه came to his father and said words of consolation he had been buried at night. Sayyidina Umar رضى الله عنه along with his companions went to his grave, offered prayers for his maghfirah (Salvation) and then addressed the grave and said:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾

> And for the one who is fearful of having to stand before his Lord, there are two gardens

On hearing this ayah the following reply came from inside the grave:

O Umar! Allah has granted me both the heavens.

On the Day of judgment the world will be brought to us in the form of an ugly old woman

Fudhail Bin Iyad رحمة الله عليه says that Sayyidina Ibn Abbas رضى الله عنه said "On the day of judgment the world will be brought in

the form of an old woman whose hair .... whose eyes would be ....? Who will be showing her teeth, who would be very ugly. She will take a look at all the creations. People will be asked "Do you know her?" They will say "We seek your refuge O Allah! How would we know her?" They will be reminded that this is the dunya for which you used to quarrel with each other, you used to cut off relations, were jealous of each other, had malice and hatred for each other and you lived in an illusion because of it. Then dunya (world) will be thrown into hell. She will cry "O my Lord! Where are my followers, my disciples? Allah ta'ala will order" Let her followers and disciples be with her. (1:182 رحمة الله عليه الواسعة)

Where should I meet you

That I am unaware of your glory
Is the fault of my eyes alone

Treading your path on every step
One finds the Arsh somewhere, somewhere the Tūr

It is true O Master of worship
There is error in my worship

This error is on my part but
Your name is "the most forgiving"

Tell me where I should meet you
I need to meet you some how.

Choose not heart as the place
For the heart is far from sight

Imaginative Names

When Sayyidina Hūd عليه السلام started preaching his people

called him a fool and a liar. They could not understand why only one God should be worshipped. How could one God run the affairs of such a huge universe? They thought that it was not possible for one God to take care of thousands and thousands of departments of the universe. That is why they had declared different dieties for different affairs and had given them different names. Sayyidina Hūd عليه السلام objected on several occasions "Do you dispute with me about the names you and your forefathers have invented? The names which have not been authenticated by Allah through the revelation. It meant that these are only names that you worship. There is no power or authority behind them. You call them god of rain, god of wind, god of water, god of wealth, god of health and sickness - though none of them is the god of anything. But his people did not accept this theory. They could not believe that one God could manage the affairs of this vast universe. There had to be distribution of work. They suggested that God had assistants, But they did not deny the presence of God. Despite that they used to pray to some imaginative gods for their needs. Offerings were carried out, begged end pleaded to them in their sorrows and wazaif were carried out on merry occasions. This ritual was so old that it was difficult for them to leave it - almost impossible. They had lived centuries in this manner.

In present times also some people call someone "Mushkil Kusha" (the one who solves problems) even though they don't have any power to solve anyone's problem. Some are called "Ganj Buksh" (Provider of treasures) but they do not have any treasure to provide anyone. Some are called "Data" (master) but they do not own anything to be called a master some are, called "Gharib Nawaz" (who grants to the poor) even though he is not given away authority to grant to the poor. Some are called "Ghauth" (helper) even though he does not have on his own the power to help. Some are called "Banda Nawaz" (Who grants to the slaves of Allah) even though he is himself a slave of Allah. Some are called "Dastgir" (Supporter) even though he is himself in need of support.

In fact all these are nothing but names. They do not possess any real power or authority. Whoever argues over them argues only

over the names not reality. Sayyidina Hūd عليه السلام tried to explain their reality to his people but such an obvious matter was not understood.

Is it not a wonder that the helpless and the needy on their own distributed the divine powers to those they liked and then called it their religion and faith.

فَسُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ

(Hidayat Kay charagh 1: 122)

Consequences of Bad Company

Bad company is more deadly than poison which leads to nothing but utter disgrace. Similarly good company is like antidote which becomes a means from the protection from countless evils.

A wiseman not only seeks virtues he also abstains from the vice. Man needs good company even much more than he needs good deeds. And he must abstain from bad company much more than he abstains from bad deeds.

The son of Nūh عليه السلام was raised in the lap of a Prophet and the wife was a lifelong companion of a Prophet - Yet they both died disbelievers as they had kept the company of disbelievers.

Sheikh Saadi رحمة الله عليه has expressed it beautifully in his rubaai:.

پسر نوح بابداں بہ نشست
خاندان نبوتش گم شد

سگ اصحاب کہف روزے چند
پئے نیکاں گرفت مردم شد

صحبت صالح ترا صالح کند
صحبتِ طالح ترا طالح کند

N h's son adopted bad company
And he lost the family of Prophet hood

The dog of the people of cave spent a few days
With the virtue and became a man

Good company makes you good
Bad company makes you bad

Learn and offer Janazah (Funeral) Prayer

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ :

Mukarram wa Muhatram Maulana Muhammad Yunus Sahib

مدظله العالی

السلام علیکم ورحمة اللّٰه وبرکاته

After Salam Masnūn and greetings I would like to ask a question- that when someone dies, according to shariah (divine law) the closest one from his Aulia (اولیاء) (heirs) has the right to lead his Janazah (funeral) prayer eg. Son or father and so on. Why is it so? I would be grateful to you for your reply.

Answer: You have asked what is the reason that the closest wali (heir) has more right. In my ,mind the reason is that since there is dua (pray) for maghfirah (forgiveness) for the dead in janazah (funeral) prayer the sincerity with which the closest wali will make dua (pray) no one else will. And when dua (pray) is made from the heart it is accepted. Ulama (scholars) must have given other reasons but this is the reason in my mind.

These days many people do not know how to offer janazah (funeral) prayer. They should learn it so that the dead is not deprived from your dua (pray) of maghfirah (forgiveness).

When does salah (prayer) prevent from sin?

Question: After Salam I would like to ask that I offer Salah yet I am unable to stop from sinning even though Quran says that salah (prayer) prevents you from lewdness and evil deeds?

Answer: This should be under stood through an example. About a medicine it is said that it cures such and such disease and that is a fact. But how? When two things are given due consideration:

1). That the medicine is taken regularly and fulfilling the conditions and the manner prescribed by the doctor.

2). Those things should be abstained from which undermine the efficacy of the medicine.

Similarly salah (prayer) has this spiritual healing power that it stops one from lewdness and evil deeds - but only when it is offered as per the Sunnah of the Holy Prophet صلی اللہ علیہ وسلم.

Satan does not enter the house in which Surah Baqarah is recited

Question: I am facing a problem since very long. There are Jinns in our house troubling us. Please provide a solution in the light of Quran and hadith.

Answer: The solution is

1). Offer prayers regularly, recite Quran, get into the habit of making daily masnūn duas.

2). Recite Surah Baqarah in the house. I am quoting 13 ahadith in favour of this Read carefully and follow them.

1) Sayyidina Maqil Bin Yasaar رضی اللہ عنہ says that the. Holy Prophet صلی اللہ علیہ وسلم said "Surah Baqarah is the hump of the Quran and the height of Quran. With its every ayah descended eighty angels and Ayat-ul-Kursi in particular was sent down from under the Arsh (God's throne) (and was then joined

with this surah. Surah Yasin is the heart of the Quran whoever reads it for the pleasure of Allah and for the Hereafter, he is forgiven. It should be read in front of those in the throes of death.

2) According to a hadith mentioned in Musnad Ahmad, Sahih Muslim, Tirmidhi and Nasai "Do not turn your houses into graveyard. Satan does not enter the house in which Surah Baqarah is recited.

3) According to another hadith Satan runs away from the house in which Surah Baqarah is recited.

4) It is stated in Ibn Mardawiyah that the Holy Prophet صلی اللہ علیہ وسلم said that I would not like to find anyone of you in such a condition that his one foot remains on the other and he keeps reciting but not Surah Baqarah. Lo! Satan runs away from a house in which this blessed surah is recited. The worst and most disgraced of all the houses is the one in which the Book of Allah is not recited.

5) In Musnad Darami it has been recorded that Sayyidina Ibn Masūd رضی اللہ عنہ narrated that Satan breaks wind and flees................ from the house in which Surah Baqarah is recited. Everything has a high point and the high point of Quran is Surah Baqarah. Everything has .... And the ...... of Quran are the Mufassil Surahs.

6) Sayyidina Abdullah bin Masūd رضی اللہ عنہ said that if anyone recites the first four ayah of Surah Baqarah, Ayatul Kursi and the following two ayah, and the last three ayah - if these 10 ayah are recited at night, then that night Satan will not be able to enter that house and his family cannot be troubled by Satan or any other evil thing that night. If these ayah are recited over anyone mentally ill then he recovers from his illness.

The Holy Prophet صلی اللہ علیہ وسلم said, everything has

a high point and the high point of Quran is Surah Baqarah. If anyone recites it at night in his house then for three night Satan will not be able to enter that house and if he recites it during the day then for three days Satan will not be able to enter the house.

7) It is stated in Tabarani, Ibn Hiban, Ibn Mardawiyah, Tirmidhi, Nasai and Ibn Majah that the Holy Prophet صلى الله عليه وسلم sent somewhere on army led by a person who had said that he had memorized Surah Baqarah. At that time a noble man said "I also would have learnt it but I fear that I may not act upon it.

The Holy Prophet صلى الله عليه وسلم said "Learn Quran and read Quran. A man who learns Quran, reads it and acts upon it is like a pot filled with musk the fragrance of which spreads all over. And the one who learns and sleep is like a pot filled with musk but the pot is covered.

8) It is recorded in Sahih Bukari that Sayyidina Usaid bin Hudhair رضى الله عنه began reciting Surah Baqarah one night. His horse which was tied nearby started jumping and was acting like a wild. He stopped reciting after which the horse became normal. Then he began to recite again and again the horse started jumping. When he stopped the horse also stopped. Same thing happened one more time. Since his son Yahya was lying close to the horse he feared that his son may get hurt because of the horse. So he left the recitation and looked at the sky wondering why the horse was acting that way.

In the morning he went to the Holy Prophet صلى الله عليه وسلم and related to him the incident. The Holy Prophet صلى الله عليه وسلم listened and kept saying "Usaid! keep reciting." Sayyidina Usaid said" I stopped reciting after the third time because of Yahya. When I looked up I saw that there something

like illuminated clouds and its light is like that of lamps. Soon the light disappeared above. The Holy Prophet صلى الله عليه وسلم said "Do you know what it was? It was angels who had come down to hear your voice. Had you not stopped reciting they would have stayed their till morning and everyone would have seen them.

9) A similar incident is that of Sayyidina Thabit Bin Qais Bin Shamas رضى الله عنه. Once people said to the Holy Prophet صلى الله عليه وسلم last night we saw that whole night long the house of Thabit looked like a house of light and was shining with glittering lamps. The Holy Prophet صلى الله عليه وسلم said "he must have recited Surah Baqarah at night" When he was asked he replied "It is true last night I was busy in recitation of Surah Baqarah".

10) The Holy Prophet صلى الله عليه وسلم said "Learn Surah Baqarah. Taking it is barakah and leaving it is misfortune. Magicians do not have power over it. After a little pause the Holy Prophet صلى الله عليه وسلم said. "Learn Surah Baqarah and Surah Al Imran. These are illuminated Surahs.[1] Those who recite them will be under their shade like the shade of a shelter, a cloud or a flock of birds.

11) According to another hadith recorded in Musnad Ahmad Quran and the recites of Quran will be called on the day of judgment. Surah Baqarah and Surah Al Imran will be in the front in the form of clouds, or a shelter or a flock of birds. They will strongly intercede in front of Allah ta'ala.

12) A man recited Surah Baqarah and Surah Al Imran in his prayers Sayyidina Ka'ab said "I swear upon Allah in whose hands rests my life these Surahs

[1] On the Judgment day

have in them that name of Allah. If we call him by that name and make dua to him the dua is accepted.

The man said "Tell me which name is it." Sayyidina Ka'ab رضی اللہ عنہ refused and said "If I tell you I fear that you may make such dua through the barakah of His name that it results in disaster for you and me.

13) Abu Umamah رضی اللہ عنہ says "Your brother has been shown in a dream that the people are climbing up a very high mountain. On the peak of the mountain are two lush green tress - a - voice is heard coming out of the trees saying "Is there anyone amongst you who recites surah Baqarah when anyone says yes, both the trees bow down with their fruit towards that man. He sits on their branches and they raised him up. *(Tafsir Ibn kathir 59: 1)*

A supplication the reward for which Allah has not disclosed

It has been recorded in Ibn Majah that Sayyidina Ibne Umar رضی اللہ عنہ has narrated that the Holy Prophet صلی اللہ علیہ وسلم said. "A man once said:

يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ

The angels were confused as to how much reward they should record for it. Finally they said to Allah ta'ala that one of your slaves has expressed such a kalimah that we do not understand how to record it. Despite knowing it Allah ta'ala asked them what did he say? They replied that he has said such and such kalimah (sentance). Allah ta'ala said that you record it as it is. I will reward him Myself when we meet. *(Tafsir Ibn Kathir 1: 46)*

Cure against inability to go to wife

Question: I am suffering from a hidden illness. I cannot share it with anyone and it is embarassing to tell anyone about it. I am under a lot of stress. Kindly do not disclose my name and

propose to me a solution. The hidden illness is that I cannot go to my wife. I have seen many doctors but it seems like it is not an illness rather magic.

Answers: I am not an amil (عامل) but if I find anything in hadith or in the sayings of the salaf I prescribe it. According to Tafsir Ibn Kathir:

Sayyidina Wahb رضی الله عنه says "Take seven leaves of lote tree, crush them on stone and mix water with them. Recite Ayatul Kursi and blow over it. Then make the person under magic spell drink three sips from it. He should perform ghusl teach both with the rest of the water. Insha Allah he will be relieved from magic spell. It is very effective in cases where the man who has been disabled from going to his wife.

The best cure for removing the effects of magic spell is the surahs قُلْ اَعُوْذُ بِرَبِّ الفلق and قُلْ اَعُوْذُ بِرَبِّ النَّاسِ .

According to hadith there is no better amulet then them Similarly Ayatul Kursi is supremely affective in getting rid of satan. *(Tafsir Ibne Kathir 1: 177)*

Why was Sayyidina Ibrahim called Khalilullah?

It is recorded in Ibn Abi Hatim that it was the habit of Sayyidina Ibrahim علیه السلام that he would have food with some guest. One day he went out in search of a guest but did not find anyone. He returned home to see a man standing in his house. He asked "O slave of Allah! Who gave you the permission to enter my house? He replied "The real owner of this house." He asked "Who are you?" The man replied "Malik Almaut (Angel of death). Allah Ta'ala has sent me to one of his slave to give the good news that Allah ta'ala has chosen him as His 'Khalil' on hearing this Sayyidina Ibrahim علیه السلام said "Then do tell me who it is I swear upon Allah that I will go and meet him even if he is in the other corner of the world. Then I will spend the rest of my life in his feet. Malikul maut said "You are that person", he said "Am I really that person?" The angel said "Yes it is you". Then he asked "Will you tell me what are the reasons why Allah ta'ala

chose me as His Khalil? The angel replied "Because you are always giving to people and never demand anything from anyone.

According to a tradition ever since Allah ta'ala gave Sayyidina Ibrahim عليه السلام the blessed title of Khalilullah his heart became so filled with fear of Allah that the beating of his heart could be heard from far away just as the sound of a bird in the air. *(Tafsir Ibne Kathir 1: 644)*

The life and sayings of Abdullah Bin Mubarak رحمة الله عليه

1) Allah Ta'ala does not hold you accountable for the food you had with your guest

Hospitality is a distinct feature of Islamic life. Abdullah bin Mubarak رحمة الله عليه is famous in this regard. His tablespread was for all his friends, relatives, neighbours, strangers. He would never have food to which he said "Allah ta'ala does not hold you accountable for the food you have with your guest." He would fast for most part of the year. On the day he would fast he would have delicious meals cooked for others. Abu Ishaq says that once on his journey for jihad or hajj (pilgrimage) two of his she-camels were carrying roasted chicken. All this was for the people who were traveling with him.

2) Just to return a pen Ibn Mubarak traveled hundreds of miles

Sayyidina Abdullah Bin Mubarak once borrowed a pen from someone in Syria. It so happened that he forgot to return the pen. He saw the pen when he arrived at 'Maro'. From Maro he went back to Syria and returned the pen to its owner. This incident alone is a manifestation of his character and in the history of morals this is an extraordinary example Maro is hundreds of miles away from Syria and then this incident belong to the era in which means of transport were limited to horses, camels and mules.

3) Give an unexpected happiness to a Muslim and Allah will forgive you.

A Man was under a debt of Dirham 700. Some people asked Abdullah bin Mubarak to pay off his debt. He wrote to his accountant "Give Dirham 7000" to such and such person. The person under debt went to the accountant with this note. After reading the note the accountant asked him how much money he needed. He said "I am under a debt of Dirham 700 and this is the amount for which people have recommended my name to Abdullah bin Mubarak.

The accountant thought that Abdullah bin Mubarak has made a mistake and has written 7000 instead of 700. He said to the bearer of the letter that there seems to be some mistake in the letter. You have a seat- I.will get clarification from Abdullah bin Mubarak and then give you the money. He wrote to Abdullah Bin Mubarak "The bearer of the letter only needs Dirham 700 while you have advised to give him Dirham 7000. Is this a mistake of your pen? He replied that as soon as you get this, give the man Dirham 14000. The accountant wrote back to him out of kindness that if you keep giving away your money like this then soon all your money will be gone. He did not appreciate this kindness on the part of the accountant and replied to him in a strong tone "If you are my sub-ordinate then do what I order you to do. And if you think I am your subordinate then come and take my seat. After that I will follow your orders.

For me more valuable than the material wealth is the reward of the hereafter and that hadith of the Holy prophet صلی اللہ علیہ وسلم in which he said. "Whoever gives a sudden and unexpected happiness to his Muslim brother, Allah ta'ala will forgive him.

He wanted Dirham 700 from me. I thought that when he will get Dirham 7000, this unexpected amount will bring him immense joy and I will deserve the reward as per the hadith of the Holy Prophet صلی اللہ علیہ وسلم".

He increased the amount to 14000 probably because man under debt had come to know of Dirham 7000. Therefore a further

increase would have been and unexpected amount for him.

4) Aware but unaware - A secret done act of Abdullah Bin Mubarak.

Muhammad Bin Eesa narrated that Abdullah Bin Mubarak used to often visit Tartoos (Syria). Raqah was on the route (Abbasid caliphs usually spent their summers in Raqah. It is high green area).

He used to stay in an inn where a youth also lived. As long as he stayed there this youth would listen to hadith from him and would try to serve him. Once when Abdullah Bin Mubarak visited the place he did not find the youth. On inquiring he found out that he had been imprisoned due to non-payment of a debt. He inquired about the amount of loan and the debtor. He was told that the youth had borrowed10,000 from such and such person.

Abdullah Bin Mubarak met the person confidentially and said to him "Take the money from me and let go this youth." He also asked him to promise that he will not disclose this matter to anyone. He agreed. As soon as his release was arranged Abdullah Bin Mubarak prepared for his journey and left the place the same night. When the youth was released he came to the inn and found out that Abdullah Bin Mubarak had come and gone. He was so grieved by this that he immediately left for Tartoos. He finally met him after crossing many stations. Abdullah Bin Mubarak asked him how he was. He described how he was imprisoned and then set free. He asked "How were you set free?" He said "Any slave of Allah had stayed at the inn. He paid off my debt and made me released. But I do not know him." He said give thanks to Allah that you are out of this hardship." Muhammad Bin Eesa said that the lender told people about this event after the death of Abdullah Bin Mubarak. *(Seer Sahabah 8: 323)*

5) Ibn Mubarak had made many people perform Hajj (pilgrimage) on his expense.

One thing he regularly did was to visit the Harmain Sharifain. Almost every year he tried to earn the blessings at the time of Hajj (pilgrimage) it was his practice that he would ask all his travel companions to give their money to him. After getting the money he would put it in separate bags, write the name of the owner on it and then lock it in a box. During the journey he would pay all the expenses from his own pocket. He would get them good food and fulfill all their requirements. When they would reach Madinah after performing Hajj (pilgrimage) he would tell them to buy gifts for their families. After returning from Hajj (pilgrimage) he would invite all his travel companions for meals. Then he would open the box containing the money and return the money to each individual. The narrator says that this was his practice throughout his life. *(Seer Sahabah 8: 324)*

6) Ibn Mubarak's sad letter to his companion.

Ibn Ulayyah was a distinguished Muhaddith and Imam of his time. He was one of the close companions of Abdullah Bin Mubarak. They were also partners in trade. But he had started attending the gatherings of people of rank and status. When Abdullah Bin Mubarak came to know about this he expressed his displeasure and once in a gathering he did not speak to him. Ibne Ulayyah became very worried. He could not say anything during the gathering but when he reached home he wrote this letter out of desperation:

> O my leader! I am deeply indebted to you for the favours you have done to me. I swear upon Allah that I consider these favours barakah for those related to me. I do not why you have separated me from your and low and my rank amongst my colleagues. I came to attend your assembly but you did not pay any attention to me. And so do I know that you are not happy with me. And I do not know which error on my part has angered you.
>
> O the respected, light of my eyes, my sheikh! By Allah why did you not tell me what was my mistake due to which I am deprived of your kindness, your benevolence

that I always long for.

Abdullah Bin Mubarak read this impressive letter but it did not impress him. In reply he wrote to him a few couplets which are translated as under.

O you! Who made knowledge such a falcon
which devours the property of the poor.

You have found such away for dunya and its pleasures
that it is going to destroy the religion.

You have made yourself insane insanity.
Which you used to be a cure for madness.

What happened to all those traditions
You used to narrate from Ibn Aun & Ibn Sireen.

What happened to all those traditions in which
You were warned against keeping contacts with the leaders.

If you say you were forced to do this, why was it so? When the messenger brought this note to Ibn Ulayyah he was in tears and he immediately resigned from his position.

7) The whole city come to welcome Ibn Mubarak

Once Abdullah Bin Mubarak visited Raqah (Abbasid caliphs used to spend summers in Raqah as it was a very green place). When people came to know about this the whole city gathered to welcome him. A slave girl of Haroon Rasheed was watching the whole affair from the palace. She asked the people what was happening they told her that an Alim of Khurasan Abdullah Bin Mubarak has come. People have gathered to welcome him. She spontaneously said:

هُوَ الْمَلِكُ لا ملك هَارُوْنَ الَّذِىْ لَا يَجْتَمِعُ النَّاسُ عَلَيْهِ اِلَّا بِشُرُوْطٍ وَّاَعْوَانٍ۔

Indeed he is the caliph not Harūn because people do not

gather for him without police and supporters. (Seer Sahabah 8: 329)

8) Certain classes of people are responsible for spoiling the society

One day Abdullah Bin Mubarak رحمة الله عليه asked Musayyab Bin Wazah "Do you know how the society is spoilt?" Musayyab said "I do not know" he said "If certain classes of people are spoilt the public as a result the society is spoilt". Then he said "There are five classes of the Ummah of Muhammad صلى الله عليه وسلم, when they are corrupted the whole environment gets corrupted:

1). Ulama: They are the heirs of the prophets عليهم السلام but when they fall to the worldly greed and attractions then who would one follow.

2). Traders (businesses): Allah ta'ala has recited with them a trust but when they themselves begin to breach the trust then who should be considered trust worthy.

3). Mujahideen: They are the guests of Allah. But when they starts stealing from the booty (maaleghanimat) then who would defeat the enemy.

4). Zuhhad: They are the real kings of the land. Who will you follow when they become the wrongdoers.

5). Rulers: They supervise the creation But when the shepherd becomes the wolf who will save the herd then.

Are women full of deceit

Question: After salam. I would like to state that many people taunt the women and call them full of deceit and as their proof they give this Ayah from the Quran:

إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

Is this correct? Please let me know (A sister in Islam)

Answer: This is the statement of Azeez of Misr which he gave about women after seeing the mischief of his wife. Allah has mentioned it in Surah Yusuf. This was neither said by Allah nor is it correct for every woman. There fore it was not at all the purpose of Quran that this statement is applied to every woman thereby declaring her a symbol of deceit. And Allah knows best.

For whom is it correct to go into religious intricacies

Here one thing should be understood that going into the religious intricacies is only correct for those who are more compliant in practicing their religion. But if someone is openly non-compliant and yet goes into the nitty gritlties like he desires to be a God-fearing person- is not only inappropriate, it is objectionable.

Once an Iraqi man asked Sayyidina Ibn Umar رضی اللہ عنہ. "What should be the compensation for killing a mosquito if one is in ihram? He replied "You have martyred Sayyidina Hussain رضی اللہ عنہ, now you want an edict regarding the blood of mosquito? I have heard from the Holy Prophet صلی اللہ علیہ وسلم with my own ears that they are my two flowers in this world."

Similarly Bashr Bin Alharith was asked a question - that a mother tells her son to divorce his wife. What should he do? The answer was: If the man has fulfilled all the rights of his mother and the only matter that remains to be obeyed is this then he should divorce his wife. But if he still has to fulfill her rights then he should not divorce his wife. *(Tarjuman Assunnah 2: 22)*

A complex case and its verdict

This incident belongs to the time of Amirul Mumineen Sayyidina Ali رضی اللہ عنہ. Two travelers got tired of walking and felt extremely hungry. They sat under the shade of a tree and kept there respective food on the table spread. One had five pieces of bread (Roti) and the other had three. They had not yet started when a third traveler passed by saying salam to them. They replied to the salam and invited him for food. He joined

them without hesitation. All three had the same amount of bread after the food was finished the man stood up and said "I have eaten from your food for which accept these 8 dirhams from me".

The man left after paying the price but these men started arguing over how the money should be distributed. The man who had five breads was saying "I keep 5 dirhams you keep 3". Probably he thought that the man had given one dirham for each bread. Therefore since he had 5 bread he wanted to keep 5.

But the other person was not ready to accept 3 dirhams. He was saying that since the money has been given to both of them, it should be equally distributed. Therefore, he thought that he should get 4 dirhams.

When the matter could not be resolved through mutual discussion they went to the court of Amirul Muminin Sayyidina Ali رضی الله عنه for a decision. They narrated the whole incident After listening to it Sayyidina Ali رضی الله عنه said to the man with three breads that "If this man is giving you 3 dirhams you should be happy with it" But he insisted on 4 dirhams. Sayyidina Ali رضی الله عنه said to him "In any case he is doing ihsan on you if he gives you 3 dirhams otherwise justice would be that you get I dirham only:" The man replied with all respect" *Subhan Allah*! If this is justice then explain to me the reason and I will accept it." Sayyidina Ali رضی الله عنه explained to him "There were eight breads and three persons to eat it obviously eight cannot be divided by 3. Therefore, since ever you had equal amount of bread the bread should be divided into pieces. Each bread will be divided into three pieces and so we will have 24 pieces all together. In this way everyone had 8 pieces of bread. Since you had 3 breads it meant you had 9 pieces out of which 8 you had yourself. The remaining one piece was eaten by the third person.

Your companion had five breads which made 15 pieces. 8 he had himself while the remaining 7 were eaten by the third person. Since the man had only one piece for bread, you should get only

one dirham and he had 7 piece from his bread so he should get 7 dirhams.

The man accepted this decision. A complex case was solved in such a simple manner. *(Tarikhul Khulafa lilsuyuti, pg. 59)*

Sayyidina Jibrīl عليه السلام taught Sayyidina Eesa عليه السلام a supplication to protect him from the evil of the Jews.

On the authority of Sayyidina Anas رضى الله عنه it has been reported that when the Jews gathered to kill Sayyidina Eesa عليه السلام. Jibrīl عليه السلام came to Sayyidina Eesa عليه السلام and asked him to make this dua (prayer):

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ بِاسْمِكَ الْوَاحِدِ الْاَحَدِ اَدْعُوْكَ. اَللّٰهُمَّ بِاسْمِكَ الصَّمَدِ اَدْعُوْكَ. اَللّٰهُمَّ بِاسْمِكَ الْعَظِيْمِ الوِتْرِ الَّذِى مَلَأَ الْاَرْكَانَ كُلَّهَا اِلَّا مَافَرَّجْتَ عَنِّي مَا اَمْسَيْتُ فِيْهِ وَمَا اَصْبَحْتُ فِيْهِ۔

> When Sayyidina Eesa عليه السلام made this dua Allah Ta'ala commanded Jibrīl عليه السلام to bring my slave to me. *(Alarj Filfarj lilsuyuti pg 41)*

An infidel eats seven times much more than a believer.

It is narrated by Sayyidah Maimoona رضى الله عنها that when it was a famine there the (poor) villagers came to city (in search of sustenance). The Holy Prophet Muhammad صلى الله عليه وسلم instructed his companion رضوان الله عليهم اجمعين to let them make their guests and provide them subsistence, (so it become cormur). So, once the Holy Prophet Muhammad صلى الله عليه وسلم himself come along with a guest too. He offered him meal, and whatever he was given eaten up all, and nothing left to the Holy Prophet Muhammad صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم kept came along with him a few days. He ever eating up all the meal as usual and never left anything to the Holy Prophet صلى الله عليه وسلم. She says once I prayed to Allah. "O Almighty don't let him eat all as he left nothing to be eaten by the Holy Prophet صلى الله عليه وسلم" then he became a Muslim. And once again the Holy Prophet صلى الله عليه وسلم took him along with and offered

supper but he ate a little. It was amazing I asked the Holy Prophet صلی اللہ علیہ وسلم wheter he is the same or not!? (who kept eating so much!). The Holy Prophet صلی اللہ علیہ وسلم replied, yes he is the same person but he is no more infidle he is a believer now); an infidel eats much more than a Muslim (as he has seven intestines).

What should the Ummah do in the age of fitnah (Trial)

Sayyidina Abu Saeed Khudri رضی اللہ عنہ narrated that the Holy Prophet صلی اللہ علیہ وسلم said "A time is near when the best thing for a Muslim will be some goats with which he should flee to mountain peaks and Jungles in order to save his dīn from fitnah (trial). *(Bukhari, Muslim)*

Miqdad Bin Aswad رضی اللہ عنہ narrated that I have myself heard the Holy Prophet صلی اللہ علیہ وسلم say "Fortunate is he who is saved from the trials (he said it three times) and if someone is put to trial and he keep patience then he is worthy of praise". *(Abu Dawood)*

Explanation: Fitnah (trial) have a lot of attraction. Non-religious people are attracted towards them because of ignorance or because they take the fitnah (trial) as dīn. Religious people are then forced also to get involved. They are like those contagious diseases which spread in the air all at once. To expose yourself to such an air is not a sign of good health rather it is a sign of carelessness. The best protection is that you get away from such environment Imam Bukhari has warned us by dedicating a whole chapter to this issue.

Historically also this is the way the salaf Sālihīn have reacted that whenever they were faced with a trial and they were not able to crush it they distanced themselves from it instead of getting involved in it.

Had the Ummah understood this hadith the trials would never have gained strength and if non-religious people were involved in them, then at least the religious class could have been saved from its harmful effects. But since the hadith was not seriously

taken the non-religious gave full support to the fitnah while the religious took part in them for the sake of correction. As a result instead of reforming the other they themselves loose their faith.

وَاللّٰهُ الْمُسْتَعَانُ

The greatest fitnah (trial) of this Ummah is of antichrist we have been strongly advised not to go for having a look at him. Even the inauspiciousness of his face can effect the faith of a believer.

It should be remembered that jihad is obligatory upon the Ummah both with the tongue and the sword. But here we are discussing the times in which there are differences between the Muslims themselves, Truth and falsehood cannot be separated and any step towards reform leads to more mischief.

Therefore when Sayyidina Abdullah Bin Umar رضی اللہ عنہ was asked to take part in the battle arising out of internal disputes between the companions and this ayah was recited in front of him.

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

> And fight with the disbelievers until there is no more fitnah. *(Surah Anfaal 39)*

He said "the battle we fought to eliminate fitnah is over. The battle you are starting will create more fitnah".

To fight with the fitnah without realizing your material and spiritual strength is only an emotion and acquiring necessary resources for crushing the fitnah is commanded by the intellect and the shariah.

An Aalim (scholar) of tongue and Jahil (ignorant) of heart is dangerous for the Ummah

Sayyidina Hasan Basri رحمة الله عليه says, A delegation from Basra visited Sayyidina Umar رضی الله عنه Ahnaf Bin Qais was also in the delegation. Sayyidina Umar رضی الله عنه let every one go except Ahnaf Bin Qais. He had him stay for one year. After that he said "Do you know why I did not let you go? Because the

Holy Prophet صلى الله عليه وسلم warned us about every hypocrite who has the tongue of an Aalim. I feared that you are one of them. But (I kept you here for one year) Insha Allah you are not one of them.

Abu Usman Nahdi says I heard Sayyidina Umar رضى الله عنه say this on the pulpit "Beware of the hypocrite who is an Aalim (scholar)." People asked how can a hypocrite be an Aalim (scholar). He replied" he will speak the truth but he will be a wrongdoer.

Sayyidina Umar رضى الله عنه said. "We used to say that this Ummah will be destroyed by a hypocrite who will have the tongue of an Alim.

Abu Usman Nahdi says that I heard Sayyidina Umar رضى الله عنه say this on the pulpit "The greatest fear for this ummah is a hypocrite who is an Aalim". People asked "O Amīrul Muminīn (leader of the believer)! How can a hypocrite be an Aalim?" He replied "He will be an Alim (scholar) of tongue but a jahil (ignorant) of heart and deed."

A strange story of Sayyidina Luqman's wisdom

The Holy Quran says:

وَلَقَدْ ءَاتَيْنَا لُقْمَـٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ

> And indeed we gave wisdom to Luqman so that he may be grateful.

Luqman was a pious servant of Allah whom Allah had granted wisdom and vision. Someone asked him how he acquired such wisdom and foresight. He replied "Through following the straight path, guarding the trust and by avoiding vain conversation.

Another famous incident of his wisdom is that he was a slave. His master asked him to slaughter a goat and bring the best two parts of it. He brought to him the tongue and the heart. After

sometime again his master asked him to slaughter a goat and bring its two worst parts. He again brought the tongue and the heart when he was asked he said that the tongue and the heart are the best parts if they are good and they are the worst if they are bad. *(Tafsir Ibn Kathir)*

A Monk lost his honour due to a sin

A woman used to graze the goats and would spend the night under the monastery of a monk. She had four brothers. One night Satan persuaded the monk and he committed fornication with the woman. The woman became pregnant. Satan put this in his heart that he is going to be disgraced. It is better to kill woman and buy her somewhere - because of your high esteem none will raise his finger at you. Even then if there is any query you make up anything, tell a lie - who will doubt your words? He accepted this idea and killed the woman one night at an opportune time and buried her at some abandoned place.

Now the Satan went to all her four brothers and narrated to them the whole story in their dreams. He also showed them the place where she was burried. When they woke up in the morning one said that I saw a strange dream last night but do not have the courage to narrate it to you. The other one said "do tell us." He therefore narrated the whole dream how the monk committed fornication (with his sister) and when she became pregnant he killed her and burried her at such and such place. The other brothers said that they also had the same dream. Now they knew that the dream is true. They therefore informed the government and with the order of the king took the monk with them and dug up the place to find the dead body.

With all the evidence they were taking him to the royal court when Satan appears in front of the monk and says "All this has happened because of me If you still please me, I will save your life." He said "What ever you say." Satan said "Prostrate in front of me" and he prostrated. Satan took away his faith from him completely and said "I have nothing to do with you. I fear Allah who is the Lord of the worlds."

The monk was therefore, awarded death sentence by the King. *(Tafsir Ibn Kathir 5: 322, 323)*

Twenty five questions of a villager and the Holy Prophet's صلی اللہ علیہ وسلم answers.

A villager came to the Holy Prophet صلی اللہ علیہ وسلم and said "O messenger of Allah! I want to ask you something." The Holy Prophet صلی اللہ علیہ وسلم told him to go ahead. He said "O Messenger of Allah!.

Question -1: I want to be rich?
Answer : Be content and you will be rich.

Question -2: I want to be the greatest Aalim (scholar).
Answer : Adopt taqwa (piety) and you will be an Aalim (scholar).

Question -3: I want to be respectful
Answer : Stop begging to the creation and you will be respectful.

Question -4: Want to be a good person
Answer : Be of benefit to the people.

Question -5: I want to be just.
Answer : Like for others what you like for yourself.

Question -6: I want to be powerful.
Answer : Trust Allah.

Question -7: I want a special status in the court of Allah.
Answer : Engage in Allah's remembrance frequently.

Question -8: I want my provision to be aplenty?
Answer : Remain always in ablution.

Question -9: I want my prayers to be accepted.
Answer : Do not eat Haram.

Question -10: I want my faith to be perfect.
Answer : Have a good character.

Question -11: On the day of judgment I want to be free from

sins when I meet Allah.

Answer : Perform ghusl (take bath) immediately after janabat (defiled).

Question -12: I want to reduce my sins.
Answer : Do Istighfar frequently.

Question -13: On judgment day I want to get up in light.
Answer : Stop oppressing people.

Question -14: I want Allah to have mercy on me.
Answer : Have mercy on the Slaves of Allah.

Question -15: I want that Allah hides my sins.
Answer : You hide the sins of the people.

Question -16: I do not want to be disgraced.
Answer : Save yourself from Zina (fornication/adultery).

Question -17: I want to be the beloved of Allah and His messenger صلى الله عليه وسلم.
Answer : The one who is beloved of Allah and His messenger - make him your beloved.

Question -18: I want to be faithful to Allah.
Answer : Be persistent in obligatory deeds.

Question -19: I want to be the one who does Ihsan.
Answer : Worship Allah as if you are seeing Him or as if he is seeing you.

Question -20: O Messenger of Allah! What will make the sins forgiven?
Answer : Tears, modesty and disease.

Question -21: What will cool the fire of hell?
Answer : Sabr (patience) on distressful situations in the world.

Question -22: What will cool the anger of Allah?
Answer : Discreuetly given Sadaqah (charity) and Silah Rahmi (maintain uterine relationship).

Question -23: What is the greatest evil?

Answer : Bad character and miserliness.

Question -24: What is the greatest virtue?
Answer : Good character, humility and Sabr (patience).

Question -25: I want to be saved from the anger of Allah.
Answer : Stop being angry with others.

(Kanzul Amal, Musnad Ahmad).

Remembering the Beautiful Names

Important instructions of remembering the beautiful names, their meanings, benefit and peculiarities

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.Allah Ta'ala says in Surah Araf

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا

And to Allah belong the beautiful names so call unto Him through those names.

It is stated in Bukhari and Muslim on the authority of Sayyidina Abu Hurairah رضی اللہ عنہ that the Holy Prophet صلی اللہ علیہ وسلم said:

"إِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا: مِاْئَةً إِلَّا وَاحِدَةً. مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ." (مشکوٰۃ شریف: ص۱۹۹)

Verily to Allah belong ninety-nine meaning one less than hundred names. Anyone who preserved them (i.e. memorized them and believed in them) he will go to Jannah.

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Important Instructions for reciting the beautiful names

1). Man is by nature weak and therefore needs to be motivated. Once he know that his Lord has beautiful names and He has Himself asked us to call him and pray to Him through these names; and the Holy Prophet صلی اللہ علیہ وسلم has said that anyone who memorizes these names will go to Jannah - then man should have completely dedicated himself to these names and he should have tried to find the treasures hidden in these names by making every breath of his life fragrant through their remembrance.

But most of the people do not do it. It is for them that some peculiarities of the beautiful names have been collected. These one not taken from Quran or sunnah (Holy Prophet's practice) rather they were recorded by those pious people of Allah who benefitted from them- so that others would get a also benefit. These peculiarities cannot encompass the benefits of the beautiful names. Instead it is like having you smell the flowers of Jannah (heaven) so that you get motivated for Jannah (heaven). Thus these peculiarities are like fragrance. But whoever reads them with faith and conviction will Insha Allah acquire the taste which is much better and superior than the fragrance.

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2). When people read the peculiarities of the beautiful names they ask with amazement that how can one get so much benefit by reciting these names just a few times? Such people should remind themselves to whom belong these names. Is there anyone mightier and more glorious than Him? Absolutely not! Then there is no need for any doubt or scepticism. Indeed the remembrance of Asmae Husna (beautiful names of Allah) bring even greater benefits - you just have to try yourself.

3). Numbers and quantities have their effects. If you read a doctors prescription you will find that the quantity of medicine alters its efficacy. Although it is the same thing but its quantity and weight change its effectiveness.

One man hears something and he remembers it. The other man needs to hear it 3 times before he remembers it - even though they both have the same tongue and ears. How much can one man also has to do with numbers. Similarly heat, cold, fire and the temperature of water all have their effects.

The Holy Prophet صلى الله عليه وسلم has assigned a certain number to some supplications and Kalimahs which is a strong and valid argument in favour of assigning numbers and quantifies.

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4). People have separated dīn and dunya (religion and world) but in Islam they go together, Therefore, those names against which certain worldly benefits are mentioned also carry in them countless religious benefits. Similarly the names against which religious benefits are mentioned also carry in them countless worldly benefits.

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5). Allah Ta'ala gives a believer the religion in which also lies the good of this world and he gives him the dunya which is good for his religion.

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6). To give benefit or to save someone from a loss is only and only Allah's power. That is why only that wird wazifah or supplication is effective which is carried out for the sake of Allah's pleasure. Peculiarities then are of secondary importance. If Allah Ta'ala (exalted) is

pleased you will acquire all the peculiarities and benefits. But if He is not pleased then there is no need for any wird wazifah (repeat incantation) (daily performance, a portion of the Quran fixed for reading are a certain time) or peculiarity.

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7). If pure means are used for an impure purpose it would mean complete disaster. No matter how expensive the food is if it is put in the ear or in the nose, instead of giving any benefit it will harm you. Similarly those who want to use Asma-e-Husna (beautiful names) for any evil purpose in fact want nothing but their own destruction. Therefore one should fear Allah in these matters and use His names for self-reform.

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8). There is nothing wrong with reciting specific names for any specific purpose. But it is important that first we adopt those Asma-e-Husna (beautiful names) which help in reform of nafs, developing independence from the creation and increasing love of Allah. Then the other name should be recited. But one thing should not be forgotten that all these names are sublime. Therefore we should not be negligent in their remembrance and we should make it a practice to recite them in prose or poetry.

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9). We should also make our children memorize these names. Through their remembrance our homes and our gatherings should find the height of faith and spiritual tranquility.

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10). Distressed and disturbed Muslims, victims of their own countless sins - on one hand their snake like nafs ammara stings them and pushes them down into the

pits of disgrace and humiliation - on the other Satan is always attacking them with his armed soldiers directing them away from the straight path of Islam and humanity and pulling them to the path of oppressions, arrogance, lust, eating haram (unlawful), doing haram (unlawful) and seeing haram (unlawful). He invites them to alter their nature and to join his own group destined for hell-oppressed by their nafs and Satan these poor Muslims are also victims of worldly worries, sufferings, poverty, hunger and humiliation - where should these poor people go?

This collection is the answer to this question. The one who created man Allah taa'lla Shanahu is Rahim and Karim, He is Qawi and Rahman, he is Wudood and Qayyum - He .can hold the hand of this distressed, frustrated and sorrowful man. One only has to call into Him and stroll in the beautiful garden of Asmai Husna.

Insha Allah he will be surprised at every step and will be overjoyed and in peace by the fruits, flowers and the scenery of this garden. His satisfaction will increase by the moment but at the same time his spiritual thirst will keep increasing. How good it would be if people memorize the beautiful names.

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Why is it important to know the attributes of Allah

In the Quran the Asma e Husna (beautiful names) and Allah's attributes have been explained in great detail because without it one cannot acquire the cognition of the Creator of the universe which is the most beneficial thing for the reformation of mankind. For example those who do not know that Allah Ta'ala is Razzaq consider many things as Raziq despite believing in Allah. A father, a husband, a king, a farm, a shop are all considered to be Raziq by them. Similarly the people who do not know that Allah Ta'ala is 'Shadid ul Iqab'(شديد العقاب) and 'Dhut

Taul' (ذو الطّول). They get involved into crimes and do not quit sins despite believing in Allah. And the people who do not know that Allah Ta'ala is 'Ghafoorur Rahim ' (غفور رحيم) and "Arhamur Rahimeen' (ارحم الرّحمين), they get so dejected and loose hope in Allah's mercy and think they are so sinful that they cannot be forgiven - and then they are completely out of control.

In short without acquiring the cognition of the names of Allah and His attributes men cannot be reformed nor the hearts be purified. That is why knowing the attributes of Allah is essential.

The number of Beautiful names and the benefits of memorizing them.

On the authority of Sayyidina Abu Hurairah رضی الله عنه has been recorded in Bukhari and Muslim that the Holy Prophet صلى الله عليه وسلم said:

"إِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا: مِائَةً اِلَّا وَاحِدَةً، مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ۔" (مشکوٰۃ شریف: ص۱۹۹)

> Verily to Allah belong ninety nine that is one less than hundred names. Anyone who preserved them (memorized them and believed in them), he will go to Jannah. *(Mishkat Shareef pg 199)*

Here it should be known that Allah Ta'ala does not have only ninety nine names. In Quran and Hadith are mentioned several other beautiful names. Further, in other heavenly books are also mentioned many names of Allah. And some names of Allah are known only to Allah Himself. In the above tradition of Bukhari and Muslim only those names are mentioned which if memorized by someone entitle him to jannah (heaven). Therefore one should try to memorize these names knowing well that Allah has countless other names and attributes - and you should believe that Allah Ta'ala has these attributes so that you have the correct faith . further these name should be recited frequently so that you acquire the blessings and the praise worthy attributes and are purified from the sins and evils. This is

the greatest benefit of memorizing these names. May Allah purify all of us from evils and decorate us with the virtues of these names and grant us *Jannat ul Firdous (Paradise) Ameen ya Rabbul Alameen (please accept O, Lord of the worlds).*

The Tradition of Tirmidhi Shareef and its translation

The Hadith regarding Allah Ta'ala's (exalted's) names from Bukhari and Muslim Shareef was mentioned earlier. Its details are found in the tradition of Tirmidhi Shareef. Therefore first follows this tradition and its translation and subsequently each name and its peculiarities will be explained Insha Allahul Azeez.

" عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ: اِنَّ لِلّٰهِ تَعَالٰی تِسْعَةً وَّتِسْعِیْنَ اِسْمًا، مِائَةً غَیْرَ وَاحِدَةٍ مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ۔ "

هُوَ اللّٰهُ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ، الرَّحِیْمُ، الْمَلِكُ، الْقُدُّوْسُ، السَّلَامُ، الْمُؤْمِنُ، الْمُهَیْمِنُ، الْعَزِیْزُ، الْجَبَّارُ، الْمُتَكَبِّرُ، الْخَالِقُ، الْبَارِئُ، الْمُصَوِّرُ، الْغَفَّارُ، الْقَهَّارُ، الْوَهَّابُ، الرَّزَّاقُ، الْفَتَّاحُ، الْعَلِیْمُ، الْقَابِضُ، الْبَاسِطُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُذِلُّ، السَّمِیْعُ، الْبَصِیْرُ، الْحَكَمُ، الْعَدْلُ، اللَّطِیْفُ، الْخَبِیْرُ، الْحَلِیْمُ، الْعَظِیْمُ، الْغَفُوْرُ، الشَّكُوْرُ، الْعَلِیُّ، الْكَبِیْرُ، الْحَفِیْظُ، الْمُقِیْتُ، الْحَسِیْبُ، الْجَلِیْلُ، الْكَرِیْمُ، الرَّقِیْبُ، الْمُجِیْبُ، الْوَاسِعُ، الْحَكِیْمُ، الْوَدُوْدُ، الْمَجِیْدُ، الْبَاعِثُ، الشَّهِیْدُ، الْحَقُّ، الْوَكِیْلُ، الْقَوِیُّ، الْمَتِیْنُ، الْوَلِیُّ، الْحَمِیْدُ، الْمُحْصِیْ، الْمُبْدِئُ، الْمُعِیْدُ، الْمُحْیِیْ، الْمُمِیْتُ، الْحَیُّ، الْقَیُّوْمُ، الْوَاجِدُ، الْمَاجِدُ، الْوَاحِدُ، الصَّمَدُ، الْقَادِرُ، الْمُقْتَدِرُ، الْمُقَدِّمُ، الْمُؤَخِّرُ، الْاَوَّلُ، الْاٰخِرُ، الظَّاهِرُ، الْبَاطِنُ، الْوَالِیْ، الْمُتَعَالِیْ، الْبَرُّ، التَّوَّابُ، الْمُنْتَقِمُ، الْعَفُوُّ الرَّءُوْفُ، مَالِكُ الْمُلْكِ، ذُوالْجَلَالِ وَالْاِكْرَامِ، الْمُقْسِطُ، الْجَامِعُ، الْغَنِیُّ، الْمُغْنِیْ، الْمَانِعُ، الضَّارُّ،

النَّافِعُ، النُّوْرُ، الْهَادِی، الْبَدِیْعُ ، الْبَاقِ، الْوَارِثُ، الرَّشِیْدُ، الصَّبُوْرُ-

(ترمذی شریف: جلد۲ صفحہ 189)

Sayyidina Abu Hurairah رضی اللہ عنہ narrates that the Holy Prophet's صلی اللہ علیہ وسلم said:

Verily to Allah Ta'ala (exalted) belong ninety nine, that is one less than hundred names. Anyone who preserved these names will go to Jannah:

1	The name of Allah.	2	The Compassionate.
3	Most Merciful.	4	The Sovereign.
5	Free from all Blemishes.	6	The Giver of peace or the one who is free from all blemishes & weaknesses.
7	The Giver of peace.	8	The Giver of protection.
9	The Mighty.	10	The Over powering Lord.
11	The Self-Glorious.	12	The Creator.
13	The Giver of life.	14	The Fashioner of shapes.
15	Most Forgiving.	16	One Who has control over all things.
17	The Giver of All things.	18	The Sustainer and Provider.
19	Remover of difficulties and Giver of decisions.	20	The All Knowing.
21	The Straiten of Sustenance.	22	The Extender of Rizq.
23	The one who Humbles.	24	The Exalter.
25	The Giver of Honour.	26	The Giver of disgrace.
27	The All-Hearing.	28	The all- Seeing.
29	The Maker of Immutable Judgments.	30	The Just.
31	The Knower of innermost secrets.	32	The Aware.
33	The Clement.	34	The Grand.
35	The All-Forgiving.	36	The Grateful or the one who accepts gratitude.

37	The High.	38	The Great.
39	The Protector.	40	The Controller of Things.
41	The Reckoner or one who suffices for everyone and every thing.	42	The Majestic.
43	The Benevolent.	44	The Caretaker.
45	The One who responds to duas.	46	The Ample - Giving.
47	The Wise.	48	The Most Loving.
49	The Most Venerable.	50	The Resurrector of , The Dead.
51	The Omnipresent.	52	The True.
53	The One Incharge.	54	The Powerful.
55	The Firm.	56	The Patron.
57	The Praise Worthy.	58	The One who Records.
59	The Originator.	60	The One Who has the power to recreate.
61	The Giver of life.	62	The Giver of Death.
63	The Ever-living.	64	The Self-Subsisting.
65	The Inventor.	66	The One with Excellence and Veneration.
67	The unique in His attributes.	68	The Unique in His One ness.
69	Free from want.	70	The One with authority.
71	The One with full Authority.	72	One who causes Advancement.
73	One who causes Retardation.	74	The First.
75	The Last.	76	The Manifest.
77	The Hidden.	78	One Who exercises power over all.
79	Far above the creation.	80	One Who treats with kindness.
81	The oft-Returning.	82	The Taker of Retribution.
83	The Pardoner.	84	The Affectionate.
85	Possessor of	86	Possessor of Majesty and

	Sovereignty.		Benevolence.
87	The Just.	88	The Assembler.
89	Free from want.	90	One who enriches.
91	The Hinderer.	92	The One Who brings distress.
93	The Benefactor.	94	The Light.
95	One Who gives guidance.	96	The Devisor.
97	The Eternal.	98	The Supporter / One who remains alive after all is destroyed.
99	One Who loves virtue or guides towards virtue.	100	Most For bearing.

Note: If anyone is unable to read the beautiful names in Arabic he should understand the meaning of translation and recite -insha Allah he will also get the benefits and the barakah. *(Muhammad Amin Palanpuri).*

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The Meanings and Peculiarities of Asma Husna (beautiful names).

The tradition of Tirmidhi Shareef in which Allah's names and attributes are mentioned and the Holy Prophet صلی اللہ علیہ وسلم has said that anyone who memorizes these names will go to Jannah (heaven) - I will write every name and its peculiarities separately so that by knowing their benefits and blessings you routinely recite them and enter Jannah (heaven).

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There are ninety nine names in Tirmidhi Shareef but in same copies of Mishkat Shareef Alwahid is mentioned while in some copies Alahad there fore I have also written the meaning of Alahad and its peculiarities. May Allah grant us the benefits and blessings of His names *Amīn. Ya Rabbul Alimīn.*

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Note: Only those people benefit from Asma Husna who know their meanings, who believe that Allah Ta'ala has these attributes and who are free from shirk (polytheism). That is why meanings of all the names are mentioned so that by knowing them you also believe in the attributes of Allah and have your faith strengthened and keep yourself pure from open as well as hidden shirk.

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The meaning of Allah and it peculiarities.

(۱) اَللّٰہُ جل جلالہٗ

Truly worthy of worship, God.

Ten Peculiarities.

Reciting 1000 times every day gives perfection of belief.

1. On Friday before Friday prayers if recited in solitude in clean and purified condition the desire is fulfilled no

matter how difficult it is.

2. If recited over a patient whom the doctors have failed to cure – the patient gets well if the time of his death has not arrived.

3. By reciting 100 times after every salah (prayer) one shall behold concealed matters and gets the knowledge's of the world within.

4. If written 66 times and washed with water and the water given to a sick person, Allah ta'ala grants him health even if he is a person possessed.

5. If written in a pot as per the size of the pot and sprinkled over a person possessed, it burns the Satan possessing him.

6. If anyone recites 'Allah' due to his love of Allah and will have no doubts , he will be of the siddiqīn.

7. If anyone recites 'هوالله الرحيم' 7 times after every salah (prayer) his faith will not be taken away and he will remain safe from the evil of Satan.

8. If any one recites 'یااللہ یاھو' 1000 times, faith and cognition of Allah be strengthened in his heart.

9. If anyone recites "یَا اللہ یَا رَحمٰنُ" on Friday after Asr till Maghrib prayers sitting in the direction of Kaabah, then whatever he prays for Allah Ta'ala will grant him.

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The Meaning of Rahman and its peculiarities

(۲) اَلرَّحْمٰنُ جل جلالہٗ

The Compassionate

Six Peculiarities

1. Reciting this blessed name 100 times after every Salah

(prayer) removes negligence of the heart and forgetfulness. And help is granted in worldly affairs.

2. Anyone who frequently recites this name is saved from every makrūh (unbecoming).

3. Drinking the water in which it is soaked gives cure from high fever.

4. Allah Ta'ala (exatlted) will have great mercy on the one who will recite it 298 times after morning Salah (prayer).

5. If anyone recites يا رَحْمٰنَ الدُّنْيَا وَ الْآخِرَةِ و يا رَحِيْمَهُمَا 41 times for 41 days his necessary need will be fulfilled.

6. If anyone recites يَا رَحْمٰنُ يَا رَحِيْمُ when going to an oppressive ruler, Allah ta'ala (exalted) saves him from the evil of the oppressor and grants him khair. (betterment)

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The Meaning of Ar Raheem & its Peculiarities

(۳) اَلرَّحِيْمُ جل جلالہٗ

Most Merciful

Ten Peculiarities.

1. If anyone recites it 100 times every day he receives Allah Ta'ala's (exalted's) mercy and the hearts of people are made tender for him.

2. If anyone recites it frequently and is protected from the worldly sufferings.

3. If anyone recites يَارَحمٰنُ يَارَحِيْم when going to an oppressive ruler, Allah Ta'ala saves him from his evil and grants him Khair (betterment).

4. If anyone recites this name 500 times he receives wealth and Allah Ta'ala's (exalted's) is kind to him.

5. If anyone recites this name 100 time every day after the morning Salah (prayer), all of Allah's creation becomes kind and affectionate to him.

6. If anyone recites 555 times after morning Salah (prayer) he is relieved from all his needs.

7. If anyone recites يَا رَحْمٰنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيْمَهُمَا 41 times for 41 days his need will be fulfilled.

8. If anyone recites it 100 times every day his heart is made tender and kind i.e. it is a cure for the hardening of the heart.

9. If anyone is fearing an undesirable event he should frequently recite الرَّحْمٰنُ الرَّحِيْمُ. Insha Allah he will be saved.

10. If it is written and rinsed with water and the water is poured near the roots of a tree, the fruits from that tree is full of barakah.

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The meaning of Almalik and its peculiarities

(٣) اَلْمَلِكُ جل جلالہ

The Sovereign

7 Seven Peculiarities

1) If anyone reads this name 120 times at the time of zawal (meridian) Allah Ta'ala (exalted) grants him purity of the heart and ghina whether it is outward or inward ghina.

2) If anyone recites this name his nafs obeys him and he is granted respect and honour.

3) If anyone recites this name 3000 times at the time of sunrise he will get whatever he will pray for.

4) If a rich person or a ruler or someone with authority join

this name with اَلْقُدُّوْسُ and then recites, his wealth and his position will be protected.

5) If anyone recites this name 120 times after Fajr Prayer everyday Allah Ta'ala (exalted) through His favours makes him ghani.

6) If the rulers recite it routinely then the greatest of rebels and arrogant people become their faithful.

7) If anyone recites يَامَلِكُ frequently every day after Fajr prayers Allah Ta'ala (exalted) will make him ghani.

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The meaning of Al-Quddus & its Peculiarities

(٥) اَلْقُدُّوْسُ جل جلالہٗ

Free From All Blemishes

Nine Peculiarities

1. If anyone recites it 1000 times he will not worry about anything (even unlawful lustful desires)

2. If anyone recites it many times while running away from an enemy, he will be saved.

3. If anyone adheres to it during a journey he will never feel tired.

4. If anyone recites it 319 times over any sweet stuff and treats his enemy with it, the enemy will treat him with kindness.

5. If anyone recites it 270 times after zawal (meridian) his heart will be illuminated and he will be purified from spiritual diseases.

6. If anyone recites it 1000 times for 40 days his desire will be fulfilled and his influential power will become visible.

7. If someone recites it 1000 times in the last part of the

night he is relieved from any sickness or evil.

8. If someone recites 150 times after Friday Salah (prayer) 'سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ' and writes it over a bread and eats it he will be saved from all disasters and he is given the strength to worship.

9. If someone writes it on bread after Friday prayer and eats it he acquires the attributes of angels.

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The meaning of As Salam & its peculiarities

(٦) اَلسَّلَامُ جل جلالہٗ

The Giver Of Peace Or The One Who Is Free From All Blemishes And Weaknesses

Ten Peculiarities

1. If anyone recites this name 1000 times after morning Salah always his knowledge will increase.

2. If someone recites it 131 times or 161 times and blows over a sick person he will get well.

3. If anyone recites it frequently or writes it and keeps with himself he will be free from the fear of the enemy.

4. If a sick person or a frightened person recites it 111 times and blows over himself he will be relieved from sickness or fear.

5. If it is recited 690 times over any sweet stuff and the enemy is treated with it, the enemy will become kind.

6. If someone recites this name along with سَلَامٌ قَوْلًا مِّنْ رَّبٍّ الرَّحِيْمِ 121 times over a sick person, his sickness will be removed or at least reduced.

7. If someone recites this name 136 times sitting near the head of a sick person in such a manner that his hands are raised and his voice can be heard by the sick person

- Insha Allah he will get well.

8. Reciting اَللّٰهُمَّ يَا سَلَامُ سَلِّمْ 15 times after every fardh prayer gives you peace and protection of all kinds.

9. If anyone frequently recites it he will Insha Allah be protected from all kinds of disasters.

10. If anyone recites this name 115 times and blows over a sick person. Allah Ta'ala will grant him health.

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The meaning of Al-Mumin & its peculiarities

(۷) اَلْمُؤْمِنُ جل جلالہٗ

The Giver of Peace

Nine Peculiarities

1. If anyone recites it frequently his faith is established and the creation follows him and believes him.

2. If anyone recites this blessed names 3 times every day he will have nothing to fear.

3. If anyone recites this blessed name 136 times he will be saved from the oppression of the oppressor and from other calamities.

4. If a frightened man recites this name 36 times after fardh Prayers his life and wealth will be protected.

5. If someone is overcome by awe and fear he should keep reciting يَاسَلَامُ يَامُؤْمِنُ. Especially if a traveler keeps reciting it Allah Ta'ala grants him peace and protection.

6. If someone recites it 630 times at a time when he is fearful he will Insha Allah be protected from any fear or loss.

7. Anyone who recites this name 115 times and blows over himself at a time when he is fearful, he will Insha Allah be guarded against any kind of fear or loss.

8. If someone recites this name 230 times at a time when he is fearful he will Insha Allah be guarded against any kind of fear and loss.

9. If anyone recites this name or keeps it with himself in written form his inward and outward will be under protection of Allah Ta'ala (exalted).

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The meaning of At Muhaimin & its Peculiarities

(٨) اَلْمُهَيْمِنُ جل جلالہٗ

The Giver of Protection

Three Peculiarities

1. If anyone performs ghusl, then offers prayers with concentration and in solitude and then recites this name 100 times his heart will be filled with light; his desire will be fulfilled and he will attain high level of courage.

2. If anyone recites it 29 time he will be free from any sorrow.

3. Anyone who always recites this name will be protected against all kinds of evils.

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The meaning of Al-Aziz and its Peculiarities

(٩) اَلْعَزِيْزُ جل جلالہٗ

The Mighty

Ten Peculiarities

1. If anyone recites it 40 times for 40 days Allah Ta'ala (exalted) will make him respectful and affluent.

2. If anyone keeps reciting it 41 times after Fajr prayers he

will Insha Allah become self-sufficient and will become respectful if he is disgraced.

3. If people gather in the last part of the night and each one of them recites it 2000 times they will receive blissful rain.

4. The one who recites "يَا عَزِيْزُ مِنْ كُلِّ عَزِيْزٍ بِحَقِّ عَزِيْزُ" he is granted honour over all creation.

5. If anyone recites it 94 times for 94 days he will be granted respect and success.

6. If anyone recites it 200 times for 411 days all his matters will be resolved.

7. If anyone recites "يَاعَزِيْزُ" 41 times in the morning before going to the ruler, the ruler will treat him with kindness.

8. If anyone recites " يَاعَزِيْزُ يَاعَزِيْزُ مِنْ كُلِّ عَزِيْزٍ اَدْعُوْ بِلُطْفِكَ يَاعَزِيْزُ" 200 times after Isha prayer Allah's mercy turns towards him.

9. If anyone recites this name 1000 times for seven days continuously his enemy is destroyed.

10. If anyone points his hand towards the troops (of the enemy) and recites his blessed name 70 times, the troops will be defeated by the order of Allah Ta'ala (exalted).

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The meaning of Al-Jabbar and its Peculiarities

(١٠) اَلْجَبَّارُ جل جلالہٗ

The Over Powering Lord

Four Peculiarities

1. If anyone recites this name 226 times morning and evening he will Insha Allah be saved from the tyranny and oppression of the oppressor.

2. If a king recites it, another king will not overcome him.

3. If anyone keeps reciting it he is saved from ghībah and wicked tongue and Allah Ta'ala (exalted) protects him from every oppressor.

4. If someone adds to this name ذُوالجَلَالِ وَالاِكْرَامِ and then recites it, it is also useful for protections.

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The meaning of Al-Mutakabbir and its Peculiarities

(۱۱)اَلْمُتَكَبِّرُ جل جلالہ

The Self - Glorious

Seven Peculiarities

1. If someone keeps reciting it tirelessly he attains high status and rank and no one can complete him.

2. To prevent someone from obscenity reciting it over him 10 times is of great benefit.

3. If anyone recites it 10 times before going unto his wife, Allah Ta'ala will grant him a God-fearing and pious son.

4. If anyone recites it frequently before beginning any task he will not face any obstacles in his work.

5. The one who recites it 21 times will not be frightened in a dream.

6. Anyone who recites it 662 times for 662 days will become a person of politics and authority.

7. If anyone fears of his enemy he should recite this name; He will be safeguarded against the wicked tongue of the enemy.

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The meaning of Al- Khaliq and its Peculiarities

(۱۲) اَلْخَالِقُ جل جلالہٗ

The Creator

Six Peculiarities

1. If anyone recites this blessed name for one hour or more after midnight Allah Ta'ala (exalted) will enlighten his face and his heart.
2. If anyone has lost his belongings or his son he should recite it 5000 times and he will get his things back.
3. If anyone recites it 100 times for seven days continuously he will be safeguarded against all calamities.
4. If anyone recites it 1000 times he will be granted a male offspring.
5. If anyone is always reciting اَلْخَالِقُ Allah Ta'ala (exalted) creates an angel who is always worshipping on his behalf and his face always remains illuminated.
6. If anyone recites it 300 times in a fight his enemy will be defeated.

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The meaning of Al-Bari and its Peculiarities

(۱۳) اَلْبَارِئُ جل جلالہٗ

The One who gives life

Seven Peculiarities

1. If a doctor recites this name regularly his hands will cure diseases.
2. If anyone recites it 100 times on Saturday Allah Ta'ala (exalted) will take him to Jannatul Firdous.

3. If anyone recites it 240 times his desire will be fulfilled.
4. Anyone who regularly recites this name – Allah Ta'ala (exalted) will create a comforter for him.
5. If a barren woman fasts for 7 days and after breaking fast with water recites "اَلْبَارِئُ الْمُصَوِّرُ" 21 times she will Insha Allah give birth to a male child.
6. If anyone recites it excessively exotic things would be invented.
7. If anyone recites it 100 times for 7 days Allah Ta'ala (exalted) will grant him health and protection from calamities.

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The meaning of Al-Musawwir and its Peculiarities

(۱۴) اَلْمُصَوِّرُ جَلَّ جَلَالُہٗ

The Fashioner of Shapes

Seven Peculiarities

1. If a man fasts for seven days and after sunset and before iftari recites this name 21 times, blows over water and makes a barren woman drink it, Insha Allah she will become fertile.
2. If anyone is on his bed and recites this name seven times then goes unto his women Allah Ta'ala (exalted) will grant him virtuous offspring's.
3. If anyone recites it, would be inventor of the exotic things.
4. Reciting it frequently makes difficult task easy.
5. If anyone writes this name with his index finger on his forehead –then anyone he meets afterwards becomes his friend.
6. Anyone who recites it and blows it over water and then drinks it, attains a high rank.

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The meaning of Al-Ghaffar and its Peculiarities

(۱۵) اَلْغَفَّارُ جل جلالہٗ

Most Forgiving

Five Peculiarities

1. If anyone regularly recites يَا غَفَّارُ all his sins are forgiven and the evil desires of his nafs will be removed.
2. If anyone recites يَا غَفَّارُ اِغْفِرْلِیْ ذُنُوْبِیْ 100 times after Friday prayers, Allah Ta'ala will forgive him and make him hopeful of joy and forgiveness on the judgment day.
3. If anyone recites يَا غَفَّارُ اِغْفِرْلِیْ after Asr prayers daily Allah Ta'ala will Insha Allah include him in the forgiven ones.
4. If anyone recites this name 100 times after Friday prayers the signs of forgiveness, will be seen poverty will end and rizq will be more than one would expect.
5. If this name is recited over short tempered people their anger is defused.

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The meaning of Al-Qahhar and its Peculiarities

(۱۶) اَلْقَهَّارُ جل جلالہٗ

On E Who Has Control Over All Things

Nine Peculiarities

1. Anyone who has a need should raise his hands, bare-headed, in his home or mosque and say يَا قَهَّارُ 100 times – Insha Allah his need will be fulfilled.
2. If anyone prostrates after Ishraq prayer and recites يَا قَهَّارُ 7 times, Allah Ta'ala will make him Self - Sufficient.
3. If anyone fears the enemy he should do this for their

destruction: During sunrise and in the last part of the night he should recite:

يَا جَبَّارُ يَا قَهَّارُ يَا ذَالْبَطْشِ الشَّدِيْدِ

Then he should recite:

خُذْ حَقِّيْ مِمَّنْ ظَلَمَنِيْ وَعَدَا عَلَيَّ

4. If anyone recites it frequently his heart will become free from the love of this world. His heart will only accept the glory of Allah and he will over power his enemy.

5. If written on a china plate and then washed with water and given to a man for drinking who is afflicted by magic and is not able to go to his woman. The effects of magic will be removed.

6. If anyone is in love with the worldly life he should recite this name frequently. Insha Allah love of the world will be replaced by the love of Allah Ta'ala (exalted) and he will die with khair.

7. If anyone fears an oppressor he should recite this name 306 times after fardh prayers Allah Ta'ala (exalted) will grant him peace and protection, he will over power his enemy, the ruler will be kind to him and fear will be removed.

8. If anyone is facing a problem he should recite it 100 times his problem will be resolved.

9. For over powering the enemy it is beneficial to recite it 100 times between fardh and Sunnah prayers.

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The meaning of Al-Wahhab and its Peculiarities

(١٧) اَلْوَهَّابُ جل جلالہ

The Giver of All Things

Twelve Peculiarities

1. If anyone recites it 7 times every day he will become one of those whose prayers are readily accepted.

2. If anyone recites this name 1414 times after Isha prayers he will be granted provision generously.

3. If anyone is distressed due to poverty and hunger he should regularly recite this name. Allah Ta'ala (exalted) will give him such comfort that he will be surprised.

4. If anyone recites ayah of prostration after chasht prayers and then recites اَلْوَهَّابُ 7 times during prostration he will become free from the worries of the creation (مَخْلُوق).

5. Anyone who desires increase in provision he should offer 4 rakah at the time of chasht and after salam he should go into prostration and recite اَلْوَهَّابُ 104 times and if there is little time then 50 times - he will become wealthy.

6. For any need, one should prostrate 3 times in the veranda at home or in the mosque at midnight and then raise his hands and recite it 100 times. This should be done for three or seven nights. Insha Allah the need will be fulfilled.

7. If anyone recites it 1150 times after Isha he will not remain under debt.

8. If anyone is suffering from poverty he should recite this name frequently or keep it with himself in written form or recite it 40 times in the last Sajda of Chasht prayers. Allah Ta'ala will relieve him from poverty Insha Allah in a surprising manner.

9. For safeguarding Iman reciting this ayah 7 times after every prayer is very effective.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ (آل عمران: ٨)

10. For the purpose of barakah it is beneficial to recite it after joining with اَلْكَرِيْمُ ذُوالطَّوْلِ.

11. For barakah in everything it is good to recite it after joining with اَلْكَافِيْ.

12. When facing adversity one should go into a field, raise his hands like in prayers and recite 100 times يَا وَهَّابُ. Insha Allah the hardship will be removed.

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The meaning of Ar-Razzaq and its Peculiarities

(١٨) اَلرَّزَّاقُ جل جلالہٗ

The Sustainer & Provider

Nine Peculiarities

1. If anyone recites this name 20 times in the morning before breakfast, Allah Ta'ala grants him a mind which can understand complex and difficult things.

2. If someone blows this name in all four corners of the house reciting ten times each, Allah Ta'ala (exalted) will Insha Allah Ta'ala open His gates of provision on him. He will not be hit by poverty and illness. He should start from the right corner facing the qibla.

3. If anyone recites this name 550 times for 41 days between the sunnah and fardh prayer of Fajr he will become wealthy. The Fajr prayer has to be offered in congregation and durood shareef 11 times each before and after.

4. If anyone recite after Isha prayers, bare headed يَا رَزَّاقُ تَرْزُقُ مَنْ تَشَاءُ يَا رَزَّاقُ with eleven times durood shareef before and after for 41 days, the gates of provision will

be opened for him.

5. If anyone recites it 545 times every day his provision will increase and he will face no hardship.

6. If anyone recites this name in solitude 1000 times , he will Insha Allah Ta'ala attain a special spiritual status.

7. Whoever will routinely recite it after every prayer will get provisions from the unseen.

8. If anyone recites this name 17 times in front of someone who can fulfill his need then Insha Allah Ta'ala the need will be fulfilled.

9. If anyone recites it 100 times for the release of a prisoner his desire will be fulfilled. And if he recites it for the health of a sick person, he will Insha Allah Ta'ala attain health.

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The meaning of Al-Fattah and its Peculiarities

(۱۹) اَلْفَتَّاحُ جل جلالہٗ

Remover of Difficulties & Giver of Decisions

Four Peculiarities

1. If anyone puts his hand on his chest and recites this name 71 times, his heart will become pure and enlightened and the path of truth will be unveiled for him and Insha Allah he will be granted ease in all affairs and will get barakah in rizq.

2. If a mentally weak person writes it on a china plate and then licks it he will become intelligent.

3. If anyone recites it 7 times the darkness of the heart will Insha Allah be removed.

4. If anyone recites it frequently his heart's impurity will be removed and the doors of victory will be opened for him.

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The meaning of Al-Alīm and its Peculiarities

(۲۰) اَلْعَلِيْمُ جل جلالہ

The All Knowing

Seven Peculiarities

1. If anyone recites يَا عَلِيْمُ frequently Allah Ta'ala (exalted) will Insha Allah open the doors of knowledge and cognition of Him and he will get whatever he will pray for and his memory will get strengthened.

2. Anyone who recites it in his heart he acquires cognition. And if he recites 150 times after fardh prayers he will acquire conviction.

3. If anyone recites it 100 times after fardh prayers 'يَا عَالِمَ الْغَيْبِ' Allah Ta'ala (exalted) will make him the one who occasionally gets glimpses of the unseen.

4. If anyone wants to do Istikhara he should recite this name 100 times after prayers on Thursday night - he will get the required knowledge.

5. If anyone wants to find out about an unknown matter he should offer 2 rakah prayers, read darood sharif then recite سُبْحَانَكَ لَاعِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا، اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ 70 times and then recite يَا عَلِيْمُ عَلِّمْنِيْ يَا خَبِيْرُ اَخْبِرْنِيْ يَا مُبِيْنُ بَيِّنْ لِيْ 100 times, think of his purpose and lie down. If he is not able to sleep he should join a gathering and through any hint in their discussion find out the meaning.

6. If anyone routinely recites يَا عَالِمَ الْغَيْبِ وَالشَّهَادَةِ 100 time he will Insha Allah get occasional glimpses of the unseen.

7. If anyone recites يَا عَلَّامُ الْغُيُوْبِ so much that he reaches the stage of ecstasy his spirit will be given a ride of the higher realms.

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The meaning of Al-Qabidh and its Peculiarities

(۲۱) اَلْقَابِضُ جل جلالہٗ

The Straiten of Sustenance

Three Peculiarities

1. If anyone recites this name 30 times every day he will Insha Allah Ta'ala conquer the enemy.
2. If anyone writes it on 4 or 40 morsels of food and eats them and does this for forty days he will be saved from hunger and the punishment of the grave. And he will also be saved from any pain caused by a wound etc.
3. If anyone recites it at midnight his enemy will be over powered.

Note: Some Ulema say that it is better to recite Al- Qabidh with Al-Basit, Al-Mudil with Al-Muiz, Al -Mumit with Al-Muhyi, Al-Muakhkhir with AlMuqaddim, Al-Man'i with Al-Muti and Ad-Dhar with an-Nafi. And It is not appropriate to read each of the first name. (eg. Al-Mudhil) without joining with the second name (eg. Al-Muiz). وَاللّٰہُ اعلمُ بِالصَّوَابِ

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The meaning of Al-Basit and its Peculiarities

(۲۲) اَلْبَاسِطُ جل جلالہٗ

The Extender of Rizq

Ten Peculiarities

1. If anyone recites this name 10 times after every chasht prayer he will Insha Allah find comfort in every matter and he will never be dependent on anyone.
2. If anyone raises his hands towards the sky and recites this name 10 times and rubs his hands on his face, a door

of self -sufficiency is opened for him.

3. Anyone who recites it 40 times will not be bothered about the creation.

4. It is beneficial to recite it 140 times after every prayer to get relief from worries.

5. To attain spiritual elation one should recite this name 12000 times for 72 days.

6. If anyone recites يَابَاسِطُ 125000 times (one lac and 25 thounsand) for 3 nights with 100 times durūd sharef both before and after he will Insha Allah receive livelihood from the unseen. After the third night he can recite it daily 100 times.

7. If anyone closes his eyes at the time of sahr and recites this name 11 times, blows over his hands, rubs his hands over his face. Then he opens his eyes, looks at his hands, again recites it 72 times and then makes this supplication:

اَللّٰهُمَّ زِدْ ثُمَّ زِدْ وَلَا تَنْقُصْ وَاِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَا تُحْصُوْهَا اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ

He will Insha Allah Ta'ala not suffer from hunger that day.

8. If anyone recites it 72 times every day Allah Ta'ala (exalted) will protect him against all calamities and evils.

9. If anyone, in the last part of the night raises his hands and recites this name 10 times, his heart will remain full of joy, he will have no sorrow and will benefit from where he could not have imagined.

10. If anyone recites it everyday and keeps it with himself in written form, Insha Allah Ta'ala grief will not strike him and he will get sustenance from the unseen. He will become self-sufficient.

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The meaning of Al-Khafidh and its Peculiarities

(۲۳) اَلْخَافِضُ جل جلالہٗ

The One Who Humbles

Six Peculiarities

1. If anyone recites this name 500 times Insha Allah his desire will be fulfilled and his predicament will be removed. He will be saved from the danger of the enemy and he will remain in divine protection.
2. If anyone recites it 1000 times. He will Insha Allah be saved from all his enemies.
3. If anyone fasts for three days and on the fourth day a few man recite it 70000 times in an assembly, the enemy will be defeated Insha Allah. For the same purpose one will benefit if it is recited even 70 times after three fasts.
4. If anyone recites it frequently the ruler of that time will be pleased with him.
5. If someone is facing a hardship it is very beneficial to recite to it 1481 times after every prayer.
6. If anyone fears an oppressor he should routinely recite it 70 times and he will be protected against the oppression.

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The meaning of Ar-Rafi Peculiarities

(۲۴) اَلرَّافِعُ جل جلالہٗ

The Exalter

Six Peculiarities

1. If anyone recited it 440 times on Monday or Friday night after maghrib or Isha Allah Ta'ala will cause the creation to be awed by him.

2. If anyone recites it 100 times at midnight or afternoon Allah Jalla Shanahu will raise his rank and grant him power and self -sufficiency.

3. If anyone recites it 20 times every day Insha Allah his need will be fulfilled.

4. If anyone recites اَلرَّافِعُ at midnight on the fourteenth night of every month 100 times Allah Ta'ala (exalted) will Insha Allah make him independent and strong.

5. If anyone recites it 351 times he will become honourable amongst the creation.

6. If anyone recites it 70 times he will be safeguarded against oppressors and rebels Insha Allah.

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The meaning of Al-Muiz and its Peculiarities

(۲۵) اَلْمُعِزُّ جل جلالہ

The Giver of Honour

Three Peculiarities

1. If anyone recites this blessed name 40 times on Monday or Friday after maghrib Allah Ta'ala (exalted) will install his fear in the hearts of the creation.

2. If anyone recites it 140 times after Isha prayers on a Monday or Friday Allah Ta'ala (exalted) will install his fear and respect in the hearts of the creation. He will not fear anyone but Allah Ta'ala (exalted) and he will remain in Allah's refuge.

3. If anyone recites it 41 times for 140 days regularly he will attain honour in this world and the thereafter. He should start it from a Monday or Friday night.

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The meaning of Al-Muzil and its Peculiarities

(۲٦) اَلْمُذِلُّ جل جلالہٗ

The Giver of Disgrace

Four Peculiarities

1. If anyone recites it 75 times and makes dua in prostration, Allah Ta'ala accepts his dua.

2. If anyone fears an oppressor or an envious person he should recite 'يَا مُذِلُّ' or 'اَلْمُذِلُّ' 75 or 21 times and then go into prostration and say 'O Allah! Protect me from the harm of such and such oppressor." Allah Ta'ala (exalted) will grant him peace and protection.

3. If anyone appoint a specific time and recites every day 770 times يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيْدٍ بِقَهْرِ عَزِيْزِ سُلْطَانِكَ he will get rid of his enemy.

4. If anyone's right is not fulfilled by some one and he is not being honest with him then the other person will Insha Allah get his right by reciting this name frequently.

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The meaning of As-Sami and its Peculiarities

(۲۷) اَلسَّمِيْعُ جل جلالہٗ

The All-Hearing

Four Peculiarities

1. If anyone recites this name 500 times on Thursday after chasht prayer Allah Ta'ala make him the one whose prayers are readily answered.

2. If anyone recites it frequently his hearing problem will be cured.

3. If anyone recites it 500 times on Thursday. After chasht prayers; and as per another saying 100 times every day and will not talk in the process will be granted whatever he will pray for, Insha Allah.

4. If anyone recites it 100 times between the sunnah and fardh of Fajr prayer on Thursday Allah Ta'ala (exalted) will cast a favourable glance at him.

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The meaning of Al-Basir and its Peculiarities

(۲۸) اَلْبَصِيْرُ جل جلالہ

The All - Seeing

Five Peculiarities

1. If anyone recites يَا بَصِيْرُ 100 times before or after Friday prayers Allah Ta'ala will Insha Allah strengthen his eye-sight and illuminate his heart and he will be given the strength to perform acts and say words of virtuosity.

2. If any one recites this name 100 times between the sunnah and fardh of Friday prayers then in Allah Ta'ala's sight he will attain a special status.

3. If anyone recites it frequently he will Insha Allah be saved from the optical diseases: supplication is also helpful for the purpose of eyes. this

اَللّٰهُمَّ يَا سَمِيْعُ يَا بَصِيْرُ مَتِّعْنِيْ بِسَمْعِيْ وَ بَصَرِيْ وَاجْعَلْهُمَا الْوَارِثَ مِنِّيْ

4. If anyone recites it every day 7 times after Asr prayers will Insha Allah Ta'ala he will not die a sudden death.

5. If anyone recites it 100 times before the Friday Khutbah (sermon) he will Insha Allah attain acceptance in the eyes of Allah.

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The meaning of Al-Hakam and its Peculiarities

(۲۹) اَلْحَکَمُ جل جلالہٗ

The Maker of Immutable Judgments

Four Peculiarities

1. If anyone recites it 99 times in the state of ablution in the last part of the night, Allah Ta'ala (exalted) will fill his heart with nūr and make him to perceive all secrets.

2. If anyone recites this name on a Friday so often that he reaches a state of ecstasy then Allah Ta'ala (exalted) will Insha Allah reveal to his heart some of the hidden things.

3. If anyone recites it at midnight on a Thursday night Allah Ta'ala will purify his inward.

4. If anyone recites 'اَلْحَکَمُ' 80 times after each of the five prayers he will become self sufficient.

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The meaning of Al-Adl and its Peculiarities

(۳۰) اَلْعَدْلُ جل جلالہٗ

The Just

Three Peculiarities

1. If anyone recites this name and writes on twenty morsels of bread and eats them on a Thursday night the hearts are made subservient to him.

2. If anyone recites it after every prayer he will get sustenance from the unseen and he will get the strength to perform virtuous deeds.

3. If anyone recites this blessed name 1000 times after maghrib prayers he will get protection.

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The meaning of Al-Latīf and its Peculiarities

(۳۱) اَللَّطِیْفُ جل جلالہٗ

The Knower of Innermost Secrets

Eight Peculiarities

1. If anyone recites 'یَالَطِیْفُ' 133 times routinely he will Insha Allah Ta'ala get barakah in his rizq and all his affairs will be carried out in a good manner.

2. If anyone is faced with hunger, poverty, grief, illness, loneliness or any other distressful situation he should properly perform ablution, after two rakah prayers, think of his need and recites this name 100 times. Insha Allah his need will be fulfilled.

3. If anyone recites it 173 times he will be conferred financial resources and his needs will be fulfilled.

4. For blissful marriage of daughters and for getting cure from illness, reciting it 100 times everyday after Tahyyatul Wudhu prayer is beneficial.

5. For any worldly or religious task reciting it 16641 times in solitude fulfilling the conditions of dua is beneficial.

6. If anyone recites اَللَّطِیْفُ 160 times and then recites this ayah

   لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

   he will Insha Allah Ta'ala be free from fear.

7. To get cure from illness reciting with it any of the ayat - e-shifa will help.

8. Recitation of this name is very helpful in getting rid of worries and sufferings.

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The meaning of Al-Khabīr and its Peculiarities

(۳۲) اَلْخَبِیْرُ جل جلالہٗ

The Aware

Four Peculiarities

1. If anyone recites it excessively for 7 days in succession Allah Ta'ala (exalted) grants him spiritually which guides him in necessary matters.
2. Excessive recitation helps in eliminating insatiable desire for pleasure.
3. For istikhara one should recite 300 times for 41 days یَا خَبِیْرُ اَخْبِرْنِیْ. Then, when he needs (istakhara). He should recite it 300 times and Insha Allah will be informed either is gord or had. ....
4. If anyone is trapped in something dangerous he should recite this name excessively; he will Insha Allah be relieved.

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The meaning of Al-Halīm and its Peculiarities

(۳۳) اَلْحَلِیْمُ جل جلالہٗ

The Clement

Nine Peculiarities

1. If anyone recites it frequently he will be victorious Insha Allah Ta'ala and will be saved from all calamities.
2. If anyone recites it 9 times every day after Zuhar prayers Insha Allah Ta'ala he will become successful in all the creation.
3. If anyone wets his hands recites یَا حَلِیْمُ 11 times and rubs his hands on his face at the times of facing an

enemy, a claimant or a ruler- Insha Allah Ta'ala the enemy will not be harsh with him and the ruler will treat him with kindness.

4. If anyone writes it on paper then washes it and sprinkles that water on his crop then Insha Allah Ta'ala he will be protected against any calamity related to agriculture and will receive barakah.

5. If anyone recites this name while facing a king he will Insha Allah Ta'ala be protected against his anger.

6. Anyone who recites this name acquires clemency and his heart attains fortitude and peace.

7. If anyone recites this blessed name 28 times at the time of planting a tree then the tree will always remain green and protected against autumn.

8. If a leader recites it excessively his leadership will get well established and he will remain in comfort.

9. If this blessed name is written on a piece of paper and the writing then dissolved in water and the water is applied on the tools of his profession, he will get barakah in his profession.

The meaning of Al-Azīm and its Peculiarities

(۳۳) اَلْعَظِیْمُ جل جلالہٗ

The Grand

Three Peculiarities

1. If anyone fears the ruler he should recites this name 12 times and blow over himself he will Insha Allah get protection and a kind treatment.

2. Reciting it excessively leads to respect and honour and every disease is cured.

3. If anyone recites this blessed name 7 times, blows over

water and drinks then Insha Allah Ta'ala he will not suffer from stomach ache.

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The meaning of Al-Ghafūr and its Peculiarities

(٣٥) اَلْغَفُوْرُ جل جلالہ

The All Forgiving

Three Peculiarities

1. If anyone recites this name frequently Insha Allah Ta'ala the darkness of his heart will reduce.
2. If anyone suffering from fever or headache or anyone sorrowful writes this name on a piece of paper, absorbs it in bread and then eats it, Allah Ta'ala (exalted) will grant him health and relief.
3. If anyone recites it frequently he will Insha Allah Ta'ala be saved from bad morals, spiritual diseases, and other illnesses and he will receive barakah in his wealth and children.

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The meaning of Ash- Shakūr and its Peculiarities

(٣٦) اَلشَّكُوْرُ جل جلالہ

The Grateful- The One Who Gives Great Rewards On Nominal Acts

Six Peculiarities

1. If anyone recites this name 41 times over water and sprinkles it on his eyes his eyesight improves.
2. If anyone has asthma or fatigue or weakness in limbs he should write it and rub over his body, blow over some water and drink it and he will feel better. And if

someone with weak eyesight rubs it on his eyes his eyesight will improve Insha Allah.

3. If anyone is facing financial problems or is suffering from grief, he should read this name 41 times Insha Allah he will get relief.

4. If anyone is loosing his eyesight he should recite this name 41 times everyday and apply his saliva on his eyes, blow over some water and drink it Insha Allah his eyesight will recover.

5. If anyone is poor he should recite this name 21 times and he will Insha Allah Ta'ala become self- sufficient. And anyone who recites it excessively will get status of honour.

6. If anyone recites this name 5000 times every day he will Insha Allah Ta'ala attain a high status on the day of judgment.

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The meaning of Al-Ali and its Peculiarities

(۳۷) اَلْعَلِيُّ جل جلالہٗ

The High

Five Peculiarities

1. If anyone recites this name routinely and keeps it with himself in written form, he will Insha Allah Ta'ala attain a high status, happiness and success in his endeavors.

2. If anyone recites it 3 times and blows over a swollen part he will Insha Allah Ta'ala get relief.

3. If a poor person recites it 110 times he will become self-sufficient and will be honored in this world.

4. If this name is written and worn by a child he will grow up faster, if a traveler keeps it with himself, he will meet

his people soon, if anyone is needy he will become self-sufficient.

5. This name is a spiritual treasure for the pious, the mashaikh, and their disciples and students. If Allah Ta'ala's (exalted's) name 'اَلْعَلِيْمُ' is joined with it, it becomes one of the major recitals.

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The meaning of Al-Kabīr and its Peculiarities

(۳۸) اَلْكَبِيْرُ جل جلالہٗ

The Great

Seven Peculiarities

1. Reciting this name excessively opens the door of knowledge and cognition.
2. If the food on which this name is recited is given to husband and wife it will create mutual love between them.
3. If anyone has been removed from his position he should fast for 7 days and recite يَا كَبِيْرُ 1000 times everyday, he will Insha Allah Ta'ala be reinstated on his position and he will attain superiority.
4. Anyone who recites this name becomes distinguished in the *makhlūq* (creation) and attains high status.
5. This is a recital for the kings and the rulers. If they regularly recite it their influence prevails and expeditions become successful.
6. If anyone recites it 9 times and blows over a sick person he will Insha Allah get well.
7. Anyone who recites it 100 times shall attain esteem amidst the creation.

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The meaning of Al-Hafeez and its Peculiarities

(۳۹) اَلْحَفِيْظُ جل جلالہٗ

The Protector

Six Peculiarities

1. Anyone who routinely recites 'یاحَفِیْظُ' and keeps with himself in written form he will Insha Allah be protected against any fear, danger or harm.
2. This blessed name is very effective during risky journey. Even if some one recites it and sleeps amidst wild animals he will not be hurt by them Insha Allah Ta'ala. After its recital one should make this dua 3 times یَا حَفِیْظُ اِحْفَظْنِیْ.
3. If anyone recites it 16 times everyday he will remain fear less in all respects.
4. If anyone recites this 41 times after maghrib facing qibla he will Insha Allah Ta'ala receive sustenance from the unseen.

یَا حَافِظُ یَا حَفِیْظُ یَا رَقِیْبُ یَا مُجِیْبُ یَا اَللّٰہُ یَا اللّٰہُ

1. If anyone recites this blessed name 70 times every day for 40 days and blows over a sick person he will Insha Allah Ta'ala get well.
2. Anyone who recites it and keeps with himself in written form will Insha Allah Ta'ala be protected against drowning, burning, jinns and evil eyes.

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The meaning of Al-Muqīt and its Peculiarities

(۴۰) اَلْمُقِیْتُ جل جلالہٗ

The Controller of Things

Six Peculiarities

1. If anyone recites this name 7 times and blows over an empty bowl and then drinks water from it or lets someone else drink from it Insha Allah his need will be fulfilled. It is also beneficial for attaining peace during a journey especially when recited along with Surah Quraish - morning and evening.

2. If someone has red sore eyes he should recite this name 10 times and blow over himself.

3. If someone sees a poor person or himself faces poverty - or a boy cries too much then recite this name 7 times over empty bowl and drink water from it or let the other person drink from it Insha Allah Ta'ala it will help.

4. If someone is fasting and fears that he will die he should recite it 100 times over a flower and smell it Insha Allah Ta'ala he will gain strength and will be able to keep all fasts.

5. If anyone recites this name 7 times by joining it with 'اَلْقَائِمُ' after every prayer he will get cure from disease caused by black bile.

6. If anyone recites it 7 times every days, blows over water and drinks it he will Insha Allah get sustenance from the unseen and will never suffer hunger.

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The meaning of Al-Hasīb and its Peculiarities

(۴۱) اَلْحَسِیْبُ جل جلالہ

The Reckoner

Six Peculiarities

1. If anyone fears a thief, an envious person, a neighbor, an enemy or evil eye he should recite 'حَسْبِی اللّٰهُ الْحَسِیْبُ' 70 times for one week in the morning (before sunrise) and in the evening (before sunset). Allah Ta'ala (exalted) will

grant him peace before the end of the week and Insha Allah all matters will be resolved. Recitation should begin on Thursday.

2. Anyone who recites 'حَسْبِیَ اللّٰهُ الْحَسِیْبُ' everyday will be protected against all calamities.

3. Anyone who recites this name 70 times will Insha Allah be protected against the evil of the enemy.

4. If faced with a hardship one should recite this name 145 times morning and evening. Insha Allah Ta'ala the hardship will be removed.

5. If anyone fears torture in settlement of a matter or is fearful on any issue in the family he should recite this name 20 times before sunrise and sunset.

6. Al-Hasīb contains an indication of Isme-Azam. *(Wallahu Alam)*

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The meaning of Al-Jalīl and its Peculiarities

(۴۲) اَلْجَلِیْلُ جل جلالہ

The Majestic

Three Peculiarities

1. If anyone recites this name 73 times he is granted grace and honour.

2. If anyone recites it 10 times over his property he is protected against theft.

3. If anyone recites it excessively and drinks its writing with musk and saffron and keeps with himself, Allah Ta'ala will Insha Allah grant him honour, status and respect.

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The meaning of Al-Karīm and its Peculiarities

(۴۳) اَلْکَرِیْمُ جل جلالہ

The Benevolent

Two Peculiarities

1. If anyone recites 'یَا کَرِیْمُ' every day and goes to sleep while doing so Allah Ta'ala (exalted) will honour him amongst Ulama and the righteous and grant him sustenance from the unseen.

2. If anyone recites frequently 'اَلْکَرِیْمُ ذُوالطَّوْلِ الْوَهَّابُ' he will get barakah in his resources and his deeds.

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The meaning of Ar-Raqīb and its Peculiarities

(۴۴) اَلرَّقِیْبُ جل جلالہ

The Caretaker

Seven Peculiarities

1. Recitation of this name safeguards wealth and family.

2. If anyone has lost anything he will Insha Allah Ta'ala find through excessive recitation of this name.

3. If there is a danger of abortion this name should be recited 7 times over the pregnant women.

4. If anyone is worried for any of his family members before starting a journey he should put his hand on the neck of that person and recite this blessed name 7 times. Insha Allah Ta'ala he will remain in peace.

5. If anyone recites this name 7 or 70 times and blows over his wife, son or belongings he will Insha Allah Ta'ala be protected against Jinn, enemy and calamities. And he

will grow in dignity.

6. If anyone recites this name 3 times and blows over a boil, he will Insha Allah Ta'ala get relief.
7. If anyone recites this name while leaving his property (eg. Vehicle) somewhere Insha Allah Ta'ala it will be protected against theft.

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The meaning of Al- Mujīb and its Peculiarities

(۴۵) اَلْمُجِيْبُ جل جلالہٗ

The One Who responds to Du'as

Four Peculiarities

1. If anyone recites 'المجيب' excessively Insha Allah Ta'ala his prayers will be accepted.
2. If anyone keeps this name with himself in written form Insha Allah he will remain in Allah's protection.
3. If anyone has a headache he should recite this blessed name 3 times and blow over himself Insha Allah Ta'ala he will get relief.
4. If anyone routinely recites this name 55 times after sunrise Insha'Allah His prayers will always be answered.

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The meaning of Al- Wasy and its Peculiarities

(۴۶) اَلْوَاسِعُ جل جلالہٗ

The Ample Giving

Five Peculiarities

1. Anyone who recites it frequently will be enriched inwardly and outwardly. Further, he will be granted honour, courage, patience and purity of the heart. And Allah Ta'ala (exalted) will make convenient for him his dealings.
2. Angels are sent down upon those who recite this name.
3. If anyone recites this name routinely he will Insha Allah Ta'ala be granted sustenance and he will not face poverty.
4. If someone is bit by a scorpion he should recite this name 70 times and blow over himself. Insha Allah Ta'ala the poison will loose its effect.
5. The more anyone recites it for increasing his *rizq* (Sustenance) the more affluent he will be.

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The meaning of Al-Hakīm and its Peculiarities

(۴۷) اَلْحَكِيْمُ جل جلالہٗ

The Wise

Five Peculiarities

1. Excessive recitation of 'يَاحَكِيْمُ' opens the doors of knowledge and wisdom.
2. If anyone is unable to finish a task he should regularly recite this name Insha Allah the task will be accomplished.
3. If anyone routinely recites this name 90 times after Zuhr prayers he will Insha Allah get distinction among the *makhlūq* (Creation).
4. If anyone practices reciting 72 times he will Insha Allah face no hardship and all his needs will be fulfilled.

5. If anyone recites it excessively his tongue will become a source of knowledge and wisdom.

The meaning of Al-Wadūd and its Peculiarities

(۴۸) اَلْوَدُوْدُ جل جلالہ

The Most - Loving

Four Peculiarities

1. If anyone recites 'يَا وَدُوْدُ' 1000 times and blows over food, and then have the food with his wife then Insha Allah any quarrel between them will be settled and mutual love will be established.

2. If anyone's son is involved in vice he should recite this name after Jumu'ah prayer 1001 times over scented sweetmeat. Offer two rakah prayers and make his son eat the sweetmeat Insha Allah he will become righteous.

3. Its repetition is also useful for subjugation.

4. If anyone is faced with a distressful situation he should offer 2 rakah prayers and make this dua Insha Allah his problem will be solved:

اَللّٰهُمَّ يَا وَدُوْدُ (تین بار) يَا ذَاالْعَرْشِ الْمَجِيْدِ يَا مُبْدِئُ يَا مُعِيْدُ يَا فَعَّالٌ لِّمَا يُرِيْدُ اَسْئَلُكَ بِنُوْرِ وَجْهِكَ الَّذِىْ مَلَأَ اَرْكَانَ عَرْشِكَ وَبِقُدْرَتِكَ الَّتِىْ قَدَرْتَ بِهَا عَلٰى جَمِيْعِ خَلْقِكَ وَبِرَحْمَتِكَ الَّتِىْ وَسِعَتْ كُلَّ شَيْئٍ لَا اِلٰهَ اِلَّا اَنْتَ (يَا غِيَاثَ الْمُسْتَغِيْثِيْنَ اَغِثْنِىْ) (آخری جملہ تین بار)

The meaning of Al- Majīd and its Peculiarities

(۴۹) اَلْمَجِيْدُ جل جلالہ

The Most Venerable

Five Peculiarities

1. If someone is suffering from a dreadful disease he should fast on the 13, 14 and 15th of the lunar month and recite this name excessively after iftar and blow over water and drink it. Insha Allah Ta'ala he will get cure.
2. To fast for 20 days and reciting this name 57 times after iftar is helpful against a dreadful disease.
3. If anyone is not treated with respect amongst his companions he should recite this name 99 times every morning and blow over himself- Insha Allah he will attain respect and honour.
4. If anyone recites it in summers he will Insha Allah Ta'ala be protected against thirst.
5. Anyone who recites it frequently will attain a high status.

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The meaning of Al- Bāith and its Peculiarities

(۵۰) اَلْبَاعِثُ جل جلالہ

The Resurrector of the dead

Four Peculiarities

1. If anyone recites 'يَا بَاعِثُ' 100 times at the time of going to bed keeping his hand on his chest Insha Allah Ta'ala his heart will lighten up with knowledge and wisdom.
2. If anyone routinely recites this name 100 times every day he will Insha Allah perform virtuous deeds and will be

saved from evil deeds.

3. If anyone recites this name 7 times and visits a ruler, he will be treated kindly by the ruler.

4. Fear of Allah will prevail over a person who recites it excessively.

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The meaning of Ash-Shahīd and its Peculiarities

(۵۱) اَلشَّهِيْدُ جل جلالہٗ

The Omnipresent

Three Peculiarities

1. If anyone's wife or children are disobedient he should put his hand on the forehead of the person and recite 'يَاشَهِيْدُ' 21 times and blow over him Insha Allah she will become obedient. Some scholars suggest it should be recited 31 times.

2. Anyone who recites it regularly will be protected against sinning.

3. This name is very beneficial for those who contemplate and those who desire martyrdom.

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The Meaning of Al-Haq and its Peculiarities

(۵۲) اَلْحَقُّ جل جلالہٗ

The True

Five Peculiarities

1. If anyone recites it 1000 times he will have good morals and his nature will be reformed- Insha Allah.

2. If anyone recites this name 100 times 'لَا اِلٰهَ اِلَّا اللّٰهُ الْمَلِكُ الْحَقُّ الْمُبِيْنُ' Allah Ta'ala (exalted) will change his status

from poor that of self - sufficiency and his condition will become good.

3. Anyone who recites this name excessively will be respected by the creation.

4. If something is lost then one should take a clean square shaped paper, write this name on each of its corners and stand under the sky at midnight and recite it 99 times. Insha Allah the lost item will be found.

5. If a prisoner recites it bare-headed 108 times at midnight Insha Allah Ta'ala he will be released.

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The Meaning of Al- Wakīl and its Peculiarities

(۵۳) اَلْوَکِیْلُ جل جلالہٗ

The One Incharge

Seven Peculiarities

1. If anyone recites 'یَاوَکِیْلُ' excessively at the time of a natural disaster he will Insha Allah be protected against the calamity.

2. Anyone who recited this blessed name 7 times every day after Asr prayer will remain in Allah's refuge.

3. If anyone is unable to stop sinning he should recite this name 10 times and blow over himself and drink its writing - Insha Allah he will be saved from the sins.

4. If anyone recites it excessively Allah Ta'ala (exalted) will take responsibility for his affairs and will not leave him to his desires.

5. If anyone recites this name 196 times every day he will be saved from oppression Insha Allah and will not fear anyone.

6. This name is in accordance with Isme Azam.

7. It should be recited excessively for any kind of need.

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The meaning of Al- Qawi and its Peculiarities

(۵۴) اَلْقَوِیُّ جَلَّ جَلَالُہٗ

The Powerful

Six Peculiarities

1. If a coward recites it he becomes courageous, if a weak person recites it he becomes strong. If the oppressed recites it to overcome the oppressor he will Insha Allah Ta'ala overcome him.

2. For destruction of the oppressor or for getting protection against his mischief, this name is beneficial if recited 1000 times.

3. If anyone is living hand to mouth he should recite this name 1000 times and then recite this ayah:

   اَللّٰہُ لَطِیْفٌ بِعِبَادِہٖ یَرْزُقُ مَنْ یَّشَآءُ وَھُوَ الْقَوِیُّ الْعَزِیْزُ

   Insha Allah he will be treated with benevolence and the door of khair will be opened for him.

4. Anyone who recites this name excessively will Insha Allah Ta'ala soon attain power and high rank.

5. If anyone has a powerful enemy and he is unable to get rid of him he should take some leavened flour and make 1000 balls out of it, the size of chick pea. Then recite 'یاقوی' on every ball with intention of getting rid of the enemy and feed to the hen until they are all finished. The enemy will Insha Allah be overpowered. Do not practice this unjustly otherwise you will suffer yourself.

6. If recited in the second part of Friday it cures forgetfulness.

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The meaning of Al-Matīn and its Peculiarities

(۵۵) اَلْمَتِيْنُ جل جلالہ

The Firm

Five Peculiarities

1. Any woman whose breasts do not yield milk should be made to drink water in which a paper with this beautiful name of Allah Ta'ala (exalted) is soaked. Her breasts will abound in milk Insha Allah Ta'ala.

2. A baby whose breast – feeding has been stopped and the baby cannot stand it, it should be made to drink water in which a paper on which the name of Allah Ta'ala (exalted) is written ten(10) times is soaked. Insha Allah it will get sabr (patience).

3. Anyone who wants a governmental position he should recite this name 360 times in the early part of Sunday keeping his desire in mind. Insha Allah he will get the position.

4. If anyone recites it excessively his hardship will be removed and Insha Allah Ta'ala needs will be fulfilled.

5. If anyone recites 'اَلْقَوِیُّ الْمَتِيْنُ' 10 times on a transgressor boy or a girl Insha Allah he or she will be reformed and will refrain from sinning.

The meaning of Al-Wali and its Peculiarities

(۵٦) اَلْوَلِیُّ جل جلالہ

The Patron

Four Peculiarities

1. If anyone recites it excessively he will become beloved and will granted the highest rank of wilayat and the reality of things will be revealed to him.

2. If anyone is facing a difficulty he should recite this blessed name 1000 times on Thursday night - Insha Allah his problem will be solved and he will be included in the people who has gain proximity Allah Ta'ala (exalted).

3. If anyone recites this at the time of going to his wife they will both become beneficial for each other.

4. For a bad character wife this beautiful name of Allah should be recited excessively in her presence she will soon reformed - Insha Allah.

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The meaning of Al- Hamīd and its Peculiarities

(۵۷) اَلْحَمِيْدُ جل جلالہ

The Praiseworthy

Eight Peculiarities

1. If anyone recites 'يَاحَمِيْدُ' 93 times for 45 successive days in seclusion all his bad habits will Insha Allah Ta'ala go away.

2. If anyone recites it excessively will be the possessor of the good traits.

3. Anyone in the habit of vulgar talk should write 'اَلْحَمِيْدُ' on a bowl, recite this name 90 times, blow over the bowl and always drink from the same bowl - Insha -Allah Ta'ala he will get rid of this habit.

4. If a mute person drinks this name soaked in water he will start talking.

5. If anyone recites it 99 times after Fajr, blows over his hands and rubs his hands over his face Allah Ta'ala (exalted) will Insha Allah grant him honour, support and a radiant face.

6. If anyone routinely recites this name 100 times after fard prayers he will be Insha Allah Ta'ala among the righteous.

7. If anyone routinely recites it after Fajr and Maghrib he will Insha Allah be a man of Praiseworthy words and actions.

8. If this name is written after Surah Fatiha and it soaked in water and the water given to a sick person he will get cured Insha Allah.

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The meaning of Al-Muhsi and its Peculiarities

(۵۸) اَلْمُحْصِیُ جل جلالہ

The One Who Records

Five Peculiarities

1. If anyone recites this name 1000 times on a Thursday night Allah Ta'ala (exalted) will not hold him accountable on the judgment day.

2. If anyone takes 10- pieces of bread and recites this blessed name 20 times on every piece and then eats them Allah Ta'ala (exalted) will make the creation subservient to him.

3. Anyone who recites it excessively will be able to contemplate. And if it is joined with 'Al-Muhiet' and then recited, a wealth of knowledge will then be granted.

4. If anyone recited this name frequently he will be protected against sins.

5. If anyone recites this name 10 times he will remain in Allah's protection and refuge.

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The meaning of Al- Mubdi and its Peculiarities

(۵۹) اَلْمُبْدِئُ جل جلالہٗ

The Originator

Five Peculiarities

1. If anyone regularly recites this name regularly his tongue will speak what is correct.
2. Anyone who, while placing his index finger on the stomach of his pregnant wife says this beautiful name of Allah 90 times at sehri time she will not have a miscarriage.
3. Anyone who recites it excessively performs virtuous deeds and refrains from sins.
4. If someone's belongings have been stolen he should recite this name- Insha Allah he will get his things back.
5. If anyone keeps it with himself in written form he will Insha Allah be saved from all evil things.

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The meaning of Al- Mueed and its Peculiarities

(۶۰) اَلْمُعِیْدُ جل جلالہٗ

One Who Has The Power To Recreate

Three Peculiarities

1. If any person is missing, this beautiful name of Allah should be recited 70 times in each corner of the house when everyone is asleep at night. He will either return within 7 days or you will find out where he is.
2. If anyone is shocked in any matter he should recite this name 1000 times. Insha Allah his anxiety will go away and he will be guided in the right direction.

3. If anyone forgets something he should recite 'يَا مُبْدِئُ يَا مُعِيْدُ' Insha Allah he will recall what he forgot. Further, one gets guidance regarding hidden matters by reciting it.

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The meaning of Al- Muhyī and its Peculiarities

(٦١) اَلْمُحْيِيُ جل جلالہ

The Giver of Life

Eight Peculiarities

1. If anyone routinely recites this name 1000 times Insha Allah his heart will become alive and his body will feel strong.
2. If anyone is sick he should excessively recite 'اَلْمُحْيِيُ' or blow over any other sick person he will Insha Allah Ta'ala get well.
3. If anyone recites 'اَلْمُحْيِيُ' 89 times and blows over himself he will Insha Allah Ta'ala be protected against any kind of imprisonment.
4. If anyone fears pain or loss of any limb he should recite 7 times 'اَلْمُحْيِيُ' Insha Allah Ta'ala he will be saved.
5. If anyone is suffered from pain in his arm he should recite this name 7 times for 7 days and blow over himself. He will get relief.
6. If anyone fears losing someone or imprisonment he should recite this name excessively.
7. Anyone who recites this name excessively Insha Allah his heart will be filled with light.
8. If anyone fears someone's anger he should recite this name 58 times over a piece of bread and eat it Insha Allah Ta'ala he will be protected.

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The meaning of Al- Mumīt and its Peculiarities

(۶۲) اَلْمُمِیْتُ جل جلالہٗ

The Giver of Death

Four Peculiarities

1. If anyone recites this name so excessively that he reaches a state of ecstasy then he prays for the destruction of any of the oppressor or transgressor he will immediately be destroyed.

2. If anyone recites this name excessively his nafs will Insha Allah be over-powered.

3. If anyone spends lavishly or his nafs is not willing to worship he should recite this name frequently. One way of doing it is to keep his hand on his chest at the time of going to bed and recite 'اَلْمُمِیْتُ' until he is asleep. Insha Allah his nafs will become obedient.

4. If anyone recites this name 7 times and blows over himself he will Insha Allah be protected against magic.

☆☆☆ooooooooooo☆☆☆

The meaning of Al-Hai and its Peculiarities

(۶۳) اَلْحَیُّ جل جلالہٗ

The Ever Living

Five Peculiarities

1. If anyone recites 'اَلْحَیُّ' 3 times every day he will Insha - Allah never fall sick.

2. For the care of any sickness this beautiful name of Allah should be written with musk and rose water on a piece of paper and soaked in water which the sick person should be made to drink.

3. If anyone recites this name 1000 times over a sick person he will Insha Allah Ta'ala live a long life and he will gain spiritual strength.

4. To fulfill any need one should recite as per the number of his name 'يَاحَيُّ يَاقَيُّومُ يَااَللّٰهُ يَارَحْمٰنُ يَارَحِيْمُ' with Durūd Sharīf before and after.

5. If anyone writes this name 120 times on a piece of paper and hangs it on the door, all the people in the house will be protected against bad diseases.

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The meaning of Al-Qayyum and its Peculiarities

(٦٣) اَلْقَيُّومُ جل جلالہٗ

The Self - Subsisting

Nine Peculiarities

1. Anyone with a weak mind who recites this name 17 times in seclusion will become intelligent, his memory will become strong and his heart will be illuminated.

2. If anyone is unable to sleep he should recite these two ayahs وَ تَحْسَبُهُمْ اَيْقَاظًا وَّ هُمْ رُقُوْدٌ (سورۂ کہف: ١٨) and (سورۃ کہف: ١١) فَضَرَبْنَا عَلٰى آذَانِهِمْ فِي الْكَهْفِ Insha Allah he will go to sleep. This can also be applied on others.

a. And if someone is more in the habit of sleeping one should recite اَلٓمّٓ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَيُّ الْقَيُّومُ and blow over his head. Insha Allah Ta'ala his sleep will go away.

3. If anyone wants that his heart becomes alive and never becomes dead he should recite 'يَا حَيُّ يَاقَيُّومُ لَآ اِلٰهَ اِلَّا اَنْتَ' 40 times everyday.

4. We should know that 'اَلْحَيُّ الْقَيُّومُ' are both glorious names. The Holy Prophet صلى الله عليه وسلم said to his daughter Fatimah رضى الله عنها that she should recite the

following dua morning and evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

5. If anyone excessively recites 'اَلْقَيُّوْمُ' Insha Allah he will get more respect among people.
6. If anyone routinely recites it in seclusion he will Insha Allah Ta'ala become affluent.
7. If anyone recites 'يَاحَيُّ يَاقَيُّوْمُ' after fajr prayer and before sunrise he will get relief from laziness.
8. If anyone recites it in a loud voice at the time of sahar people will accept him as a friend.
9. If anyone makes this dua 41 times every day Insha - Allah Ta'ala (exalted) his dead heart will become alive:

یا حی یاقیوم لا الہ الا انت انی اسئلك ان تحیی قلبی بنور معرفتك ابدا

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The meaning of Al-Wajid and its Peculiarities

(٦٥) اَلْوَاجِدُ جل جلالہ

The Inventor

Six Peculiarities

1. If anyone continuously saying this beautiful name while partaking meals, the food thus consumed will become a source of strength and nūr.
2. Anyone who recites this name in seclusion will become wealthy.
3. If anyone recites it on every morsel of food while having meals, Insha Allah the food will become nūr in his stomach and diseases will be cured.

4. If anyone recites it excessively he will Insha Allah become self-sufficient.

5. Anyone who recites this name will be protected against an oppressor's oppression.

6. Anyone who recites it so often that he reaches a state of ecstasy will find such cognition in his heart he had never witnessed before.

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The meaning of Al-Majid and its Peculiarities

(٦٦) اَلْمَاجِدُ جل جلالہٗ

The One with Excellence And Veneration

Four Peculiarities

1. If anyone recites this name in seclusion so often that he reaches a state of euphoria the nūr of Allah will soon become evident for him.

2. A sick person will get cured if this name is recited over water and he is made to drink it.

3. Anyone who recites this name 10 times over a drink and then drinks it, will Insha Allah Ta'ala not fall sick.

4. Anyone who recites it excessively will attain a status of honour and respect.

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The Meaning of Al- Wahid and its Peculiarities

(٦٧) اَلْوَاحِدُ جل جلالہٗ

The Unique- in His attributes

Three Peculiarities

1. If anyone recites 'اَلْوَاحِدُ الْاَحَدُ' 1000 times everyday he

will Insha Allah be free from the love and the fear of creation.

2. If anyone has no children he should keep with himself 'اَلْوَاحِدُ الْاَحَدُ' in written form. Insha Allah he will be blessed with righteous children.

3. If anyone is afraid of being alone he should perform ablution and recite this name 1000 times. Insha Allah his fear will go away and amazing thing will be revealed to him.

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The meaning of Al- Ahad and its Peculiarities

(٦٨) اَلْاَحَدُ جل جلالہٗ

The Unique in His Oneness

Seven Peculiarities

1. If anyone recites 'اَلْوَاحِدُ الْاَحَدُ' 1000 times every day he will Insha Allah Ta'ala be free from the love kand the fear of creation.

2. Anyone not having children should keep with himself 'اَلْوَاحِدُ الْاَحَدُ' in written form. Insha Allah Ta'ala he will be blessed with righteous children.

3. The Holy Prophet صلی اللہ علیہ وسلم heard a man making this dua:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اِنَّكَ اَنْتَ اللّٰهُ الَّذِیْ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔

The Holy Prophet صلی اللہ علیہ وسلم then said that this man has made du'a to Allah Ta'ala through an Ism Azam and Allah Ta'ala (exalted) does not reject a dua when he is called by this name.

4. Anyone who recites this name will Insha Allah be

protected against an oppressor's oppression.

5. If anyone says this name 9 times before visiting a ruler he will Insha Allah attain respect and success.

6. If anyone recites 'اَلْوَاحِدُ الْاَحَدُ' 101 times over snake bite Insha Allah Ta'ala the victim will be cured.

7. Anyone who recites it in seclusion 1000 times he will Insha Allah Ta'ala develop angelic nature.

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The meaning of As-Samad and its Peculiarities

(۶۹) اَلصَّمَدُ جل جلالہ

Free from Want

Five Peculiarities

1. Anyone who places his head in *Sajdah* (prostration) at the time of Sehr and recites this name 115 or 125 times will be granted the quality of truthfulness and he will not be taken into custody by an oppressor.

2. Anyone who will keep reciting this name in the state of ablution will Insha Allah Ta'ala become self-sufficient.

3. Anyone who recites this name 134 times will see signs of self-sufficiency and will Insha Allah never face starvation.

4. Anyone who recites it frequently gets relief from hardships.

5. Anyone who recites it 1000 times will Insha Allah achieve victory over the enemy.

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The meaning of Al-Qadir and its Peculiarities

(۴۰) اَلْقَادِرُ جل جلالہٗ

The One With Authority

Four Peculiarities

1. If anyone recites 'اَلْقَادِرُ' while washing every limb doing wudhu (ablution) will Insha Allah Ta'ala not be arrested by any oppressor and no enemy will defeat him.

2. When facing a difficulty if one recites this blessed name 41 times Insha Allah Ta'ala his problem will be solved.

3. Anyone who keeps it with himself in written form will Insha Allah be protected against all calamities.

4. Saying this beautiful name of Allah Ta'ala (exalted) 100 times after offering 2 rakah of prayers will cause ones enemies to be humbled and disgraced, if he is on the right side. And in addition to the outward strength he will also be granted inward strength of worship.

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The meaning of Al- Muqtadir and its Meaning

(۴۱) اَلْمُقْتَدِرُ جل جلالہٗ

The One With Full Authority

Five Peculiarities

1. If anyone recites excessively or at least 20 times 'اَلْمُقْتَدِرُ' after getting up Insha Allah Ta'ala all his affairs will become easy and resolved.

2. Anyone who recites this name regularly his enemy will Insha Allah Ta'ala be overpowered.

3. Anyone who recites this name 20 times everyday will Insha Allah remain in Allah's mercy.

4. Anyone who regularly recites this name with concentration Insha Allah his negligence will be removed.

5. If anyone is really oppressed he should offer two rakah prayers on floor, in a dark room at the last night of the month and recite 'اَلْمُقْتَدِرُ الشَّدِيْدُ الْقَوِیُّ الْقَاهِرُ' in the last Sajdah (prostration) and make dua against the oppressor. Insha Allah Ta'ala it will be accepted.

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The meaning of Al- Muqaddim and its Peculiarities

(۷۲) اَلْمُقَدِّمُ جل جلالہٗ

The One Who Causes Advancement

Four Peculiarities

1. If anyone excessively recites 'اَلْمُقَدِّمُ' at the time of war Allah Ta'ala will grant him the strength to advance into the enemy ranks and will protect him against the enemy and he will not be hurt in any manner.

2. Anyone who recites 'یَامُقَدِّمُ' continuously he will Insha Allah Ta'ala become Allah Ta'ala's (exalted's) obedient and faithful.

3. Anyone who recites it frequently will Insha Allah overpower his enemy and his nafs will become obedient to Allah Ta'ala (exalted).

4. If anyone recites it 9 times over a sweetmeat Insha Allah Ta'ala the person will eat begin to love him. It is haram (unlawful) and extremely harmful to practice this for any impermissible matter.

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The meaning of Al- Muakhkhir and its Peculiarities

(۴۳) اَلْمُؤَخِّرُ جل جلالہٗ

One Who Causes Retardation

Seven Peculiarities

1. If anyone excessively recites 'اَلْمُؤَخِّرُ' he will make sincere repentance Insha Allah.
2. If anyone recites this name 100 times every day he will get so close to Allah that he will become restless without Him.
3. Scholars say that one should recite 'اَلْمُقَدِّمُ' and 'اَلْمُؤَخِّرُ' together. If faced with a difficulty this name should be recited 21 times. Insha Allah Ta'ala he will get relief.
4. If anyone recites it 3000 times every day for 41 days Insha Allah Ta'ala he will get what he wants.
5. Anyone who recites this name 41 times Insha Allah his nafs (base instincts) will become obedient.
6. Anyone who recites it 100 times every day all his matters will Insha Allah be concluded.
7. The Holy Prophet صلی اللہ علیہ وسلم has made the following dua:

اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (بخاری شریف)

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The meaning of Al-Awwal and its Peculiarities

(۴۴) اَلْاَوَّلُ جل جلالہٗ

The First

Five Peculiarities

1. A traveler should recite this name 1000 times on a

Friday, Insha Allah he will return home safely.

2. If anyone is not blessed with a son he should recite 'اَلاَوَّلُ' 40 times every day Insha Allah his desire will be fulfilled and all his problems will be solved.

3. If anyone recites it 1000 times for forty weeks on every Thursday night after Isha prayer all his needs will Insha Allah be fulfilled.

4. If anyone recites it 11 times everyday Insha Allah Ta'ala all the creation will be kind to him.

5. If anyone recites it 100 times Insha Allah his wife will love him.

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The meaning of Al- Akhir and its Peculiarities

(۷۵) اَلآخِرُ جل جلالہٗ

The Last

Five Peculiarities

1. If anyone recites 'اَلآخِرُ' 1000 times every day his love for anyone other than Allah Ta'ala will go away, Insha Allah all his sins will be forgiven, he will die with Imaan (belief) and will perform virtuous deeds.

2. If anyone is near to end of his life and he has no good deeds to his credit he should recite this name, Allah Ta'ala (exalted) will Insha Allah forgive him.

3. If anyone goes somewhere and recites this name he will get honour and respect.

4. If anyone recites this name for getting rid of the enemy he will Insha Allah succeed.

5. If anyone routinely recites this name 100 times after Isha prayer the later portion of his life will be better than the earlier.

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The meaning of Az-Zahir and its Peculiarities

(۶۷) اَلظَّاهِرُ جل جلالہ

The Manifest

Six Peculiarities

1. If anyone recites 'اَلظَّاهِرُ' 500 times after ishraq prayers Allah Ta'ala (exalted) will grant nūr to his eyes and his heart Insha Allah.
2. If there is a fear of rain then this name should be recited excessively- Insha-Allah peace will prevail.
3. If anyone writes this blessed name on a wall of his house Insha Allah the wall will remain protected.
4. If anyone recites this name 11 times over collyrium and applies on his eyes people will become kind to him.
5. If anyone recites it 500 times on a Friday he attains spiritual nūr and his enemy will Insha Allah be overpowered.
6. This recital is favored by those who are blessed with *Kashf* (manifestation).

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The meaning of Al-Batin and its Peculiarities

(۷۷) اَلْبَاطِنُ جل جلالہ

The Hidden

Eight Peculiarities

1. If anyone recites everyday 'يَابَاطِنُ' 33 times Insha Allah Ta'ala he will be exposed to the hidden secrets and his heart will be filled with love for Allah.
2. If anyone offers 2 rakah prayers and then recites 145 times ' هُوَ الْاَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ عَلٰى كُلِّ شَيْءٍ

'قَدِيْرٌ' Insha Allah all his needs will be fulfilled.

3. If anyone recites this name 41 times Insha Allah his heart will be illuminated.

4. If anyone routinely recites this name 33 times after every prayer then anyone who looks at him will love him.

5. If anyone recites this name 360 times daily in his heart or with his tongue after isha, fajr or any prayer he will get the knowledge of some of Allah's secrets.

6. If anyone entrusts someone with something or burries it in the soil he should keep with it a piece of paper on which he should write 'اَلْبَاطِنُ' Insha Allah no one will breach the trust.

7. If anyone recites it 80 times daily after any of the prayers he will Insha Allah Ta'ala get the knowledge of some of the hidden secrets of Allah Ta'ala (exalted).

8. If anyone recites it 3 times every day for one hour he will develop admiration of Allah.

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The meaning of Al- Waali and its Peculiarities

(۷۸) اَلْوَالِيُّ جل جلالہ

One Who Exercises Power Over All Things

Seven Peculiarities

1. If anyone wants to protect his or anyone else's house against any evil or calamity he should recite 'اَلْوَالِيُّ' 300 times.

2. To subdue one's foe it should be recited 11 times.

3. If anyone recites and writes 'اَلْوَالِيُّ' on a new bowl and then sprinkles that water on the walls of the house, the house will Insha Allah be protected against any calamity.

4. Anyone who recites it excessively will Insha Allah attain a high status amongst the creation.

5. Anyone who excessively recites 'اَلْوَالِيْ' will Insha Allah be protected against unexpected calamities.

6. Reciting it frequently protects against lightning.

7. Reciting this name is very helpful for those in leadership positions eg. A ruler, a manager, a shaikh etc.

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The meaning of Al- Muta'ali and its Peculiarities

(۷۹) اَلْمُتَعَالِيْ جل جلالہ

Far Above The Creation

Seven Peculiarities

1. Anyone who recites 'اَلْمُتَعَالِيْ' excessively Insha Allah all his problems will be solved.

2. A woman who recites this name excessively during her menstruation periods Insha Allah she will get relief from pain.

3. A woman with bad character who recites this name frequently during her menstruation periods will stop doing sinful deeds.

4. If anyone recites this name 3 times facing the sky on a sunday night after having performed ghusl (bath) and then makes a dua (prays), Insha Allah his dua will be accepted.

5. Reciting it excessively takes one to higher levels.

6. Anyone who recites it at the times of visiting a ruler will Insha Allah Ta'ala attain power and superiority.

7. For destroying the enemy it is helpful to recite it 1000 times for 7 days.

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The meaning of Al- Barr and its Peculiarities

(٨٠) اَلْبَرُّ جل جلالہٗ

One Who Treats With Kindness

Nine Peculiarities

1. If anyone is involved in sins like drinking or fornication he should recite this name 7 times everyday Insha Allah Ta'ala his heart will develop aversion to these sins.

2. If anyone fears calamities like storms and recites it he will Insha Allah Ta'ala remain in peace.

3. Anyone in love with this world should recite it excessively. Insha Allah this kind of love will be removed from his heart.

4. If anyone recites it 7 times in one breath over his child, the child will remain safe from all calamities till he reaches puberty.

5. Anyone who recites it will attain respect from the creation.

6. This name brings peace for the traveler.

7. If anyone recites this name 7 times over his child and then makes this dua 'اَللّٰهُمَّ بِبَرَكَةِ هٰذَا الْاِسْمِ رَبِّهٖ لَا يَتِيْمًا وَّلَا لَئِيْمًا' Insha Allah Ta'ala this dua will be accepted and child will neither become an orphan nor will be miser.

8. Anyone who commits major sins, if he recites it 700 times Insha Allah he will granted the strength to repent.

9. If it is recited with 'اَلرَّحِيْمُ' *i.e.* 'يَابَرُّ يَارَحِيْمُ': it is more closer to acceptance.

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The meaning of At-Tawwab and its Peculiarities

(۸۱) اَلتَّوَّابُ جل جلالہٗ

The Oft- Returning

Six Peculiarities

1. If anyone recites this name 360 times after chasht prayer Insha Allah he will make sincere repentance.
2. If anyone recites this name excessively all his tasks will be easily accomplished and his nafs will be pleased in obedience.
3. To get relief from an oppressor it should be recited 10 times and blown over him.
4. If anyone recites after chasht prayers

   اَللّٰهُمَّ اغْفِرْلِیْ وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ

   Insha- Allah his sins will be forgiven.
5. Anyone who recites this blessed name 800 times for 41 days, will Insha Allah be granted the bounties of inward and the outward.
6. If soaked in rain water and the water given to an alcoholic Insha Allah Ta'ala will help him stop drinking and he will repent.

The meaning of Al- Muntaqim and its Peculiarities

(۸۲) اَلْمُنْتَقِمُ جل جلالہٗ

The Real Avenger

Four Peculiarities

1. Anyone who is helpless and unable to take revenge against his enemy should recite 'یَا مُنْتَقِمُ' excessively on three successive Fridays. Allah with Himself take his revenge.

2. If anyone recites this name at midnight with any desire in his heart Insha Allah his desire will be fulfilled.

3. If anyone recites every day 1001 times for 40 days after Isha or Fajr 'يَاقَهَّارُ يَامُذِلُّ يَامُنْتَقِمُ' Insha Allah his enemy will be destroyed.

4. Anyone who recites this name frequently his eyes will never hurt Insha Allah Ta'ala.

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The meaning of Al- Afw and its Peculiarities

(۸۳) اَلْعَفُوُّ جل جلالهٗ

The Pardoner

Five Peculiarities

1. Anyone who excessively recites 'اَلْعَفُوُّ' Allah Ta'ala (exalted) will Insha Allah forgive his sins and will grant him the strength to perform virtuous deeds.

2. If anyone recites it for 3 weeks all his enemies will become his friends and he will gain respect of people.

3. If anyone fears someone he should recite this name frequently Insha Allah his fear will go away.

4. If 'اَلْغَفُوْرُ' is added while reciting it then it is more likely to be accepted.

5. If anyone recites it 156 times Allah Ta'ala (exalted) will take his fear away.

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The meaning of Ar- Rauf and its Peculiarities

(۸۴) اَلرَّؤُوفُ جل جلالہٗ

The Affectionate

Three Peculiarities

1. If anyone wants to save an oppressed from the oppressor he should recite 'يَارَؤُوفُ' 10 times the oppressor will accede to his intercession.

2. Anyone who recites it excessively, the oppressor will become kind to him and all the people will treat him in a friendly and kind manner Insha Allah.

3. If anyone recites durūd sharīf (benediction) 10 times and this name 10 times Insha Allah Ta'ala his anger will subside and if blown over another angry person his anger will also go away.

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The meaning of Malik-ul Mulk and its Peculiarities

(۸۵) مَالِكُ الْمُلْكِ جل جلالہٗ

Possessor of Sovereignty

Three Peculiarities

1. Anyone who regularly recites 'يَامَالِكُ الْمُلْكِ' Allah Ta'ala (exalted) will make him self-sufficient Insha Allah.

2. If any king wants to conquer a land he should recite this name frequently Insha Allah Ta'ala he will succeed.

3. If anyone is poor and he recites ' يَامَالِكُ الْمُلْكِ يَاذَاالْجَلَالِ وَالْاِكْرَامِ' excessively, he will become rich. But this name bears jalal (majestic power) of the highest degree.

4. If any king wants his rule to be strengthened he should recite this name excessively.

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The meaning of Zhul Jalali and its Peculiarities

(۸۶) ذُوالْجَلَالِ وَالْاِکْرَامِ

Possessor of Majesty and Benevolence

Three Peculiarities

1. Anyone who recites excessively 'یَاذَا الْجَلَالِ وَالْاِکْرَامِ' Allah Ta'ala (exalted) grants him honour, respect and self - sufficiency.
2. Some say it the Ism Azam. If anyone recites 100 times 'یَاذَالْجَلَالِ وَالْاِکْرَامِ بِیَدِكَ الْخَیْرُ وَاَنْتَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ' and blows over water and makes a sick man drink it Insha Allah he will get well. If the heart is sorrowful it will become pleased after this amal (act).
3. If anyone regularly recites 'یَامَالِكَ الْمُلْكِ یَاذَالْجَلَالِ وَالْاِکْرَامِ' daily, everyone will become faithful to him.

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The meaning of Al- Muqsit and its Peculiarities

(۸۷) اَلْمُقْسِطُ جل جلالہٗ

The Just

Five Peculiarities

1. Anyone who recites this name everyday he will be protected against devilish instigations.
2. If anyone recites this name 700 times for any special but permissible purpose Insha Allah Ta'ala his need will be fulfilled.
3. Anyone in grief should recite this name 70 times Insha Allah Ta'ala he will overcome the grief.
4. Anyone who recites it 100 times will be protected against the fear of Satan and his instigations.

5. Reciting this name excessively is good cure for instigations during worship.

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The meaning of Al- Jami and its Peculiarities

(۸۸) اَلْجَامِعُ جل جلالہٗ

The Assembler

Four Peculiarities

1. To bring together numbers of ones family who have dispersed, a person should perform ghusl (bath) at the time of chasht and lifting the gaze towards the sky, read this beautiful name 10 times. But this should be enumerated with fingers in such a way that with the recitation of each name one finger should be closed till all the fingers are closed. Thereafter the hands should be passed across the face. Insha Allah all family members will come together.

2. If anything is lost recite this dua frequently. It will soon be found Insha- Allah Ta'ala.

اَللّٰهُمَّ يَا جَامِعَ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ اِجْمَعْ ضَالَّتِيْ

3. For permissible love this dua has no equal.

4. To find the close ones who are lost reciting it 114 times under the sky is beneficial.

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The meaning of Al- Ghani and its Peculiarities

(۸۹) اَلْغَنِيُّ جل جلالہٗ

Free From Want

Eight Peculiarities

1. If anyone recites 'يَاغَنِيُّ' 70 times everyday Allah Ta'ala (exalted) will grant barakah in his wealth and Insha Allah he will not remain dependant on anyone.
2. Anyone suffering from a physical or spiritual diseases should recite 'يَاغَنِيُّ' and blow over himself- Insha Allah he will get relief. It is also a cure for greed.
3. Anyone who recites it 1000 times regularly will Insha Allah become wealthy and self -sufficient.
4. Anyone who keeps it with himself in written form does not suffer from poverty.
5. Anyone who keeps it in his wealth in written form will receive barakah.
6. Anyone who keeps reciting it will get relief from pain.
7. Anyone who recites it 1000 times on a Thursday will Insha Allah receive wealth.
8. Allah Ta'ala will make a person independent who will make this dua 70 times after Friday prayers.

اَللّٰهُمَّ يَاغَنِيُّ يَا حَمِيْدُ يَامُبْدِئُ يَا مُعِيْدُ يَا فَعَّالٌ لِّمَا يُرِيْدُ يَارَحِيْمُ يَا وَدُوْدُ اِكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ۔

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The meaning of Al- Mughni and its Peculiarities

(۹۰) اَلْمُغْنِيُّ جل جلالہٗ

One Who Enriches

Eleven Peculiarities

If anyone recites 11 times durūd sharīf before and after reciting this name 1100 times then Allah Ta'ala will grant him spiritual and material self-sufficiency. This should be done after Fajr or Isha and Surah Muzzammil should also be recited along with it.

A person who recites it 1267 times daily without gap, will Insha Allah become self sufficient.

Anyone who keeps it with himself in written form will never become a pauper.

A person who recites this name 1000 times or 10 times on 10 Fridays will Insha Allah become self sufficient.

1. If it is read (70 times) before communal union, will the delay the emission.

Anyone who is very poor should recite this name 200 times between fardh and sunnah of fajr prayers, 200 times after Zuhr, Asr, and Maghrib and 300 times after Isha. He will Insha Allah become wealthy.

Anyone who recites it 1100 times everyday his heart will Insha Allah Ta'ala be purified.

If anyone recites it 1100 times 'يَامُغْنِيْ', 1100 times 'لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ' with 'بِسْمِ اللّٰه', 100 times durūd sharīf without 'بِسْمِ اللّٰه' and 2 times surah Muzzammil he will become affluent.

For relief from pain one should recite this name, blow over his hands and rub on the hurting part.

Anyone who recites it 1121 times everyday will never become dependent on anyone Insha Allah.

2. If anyone recites Surah Duha, then this name and then the following du'a Allah Ta'ala will send him a helper from the unseen:

اَللّٰهُمَّ يَسِّرْنِيْ لِلْيُسْرِ الَّذِيْ يَسَّرْتَهُ لِكَثِيْرٍ مِّنْ خَلْقِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

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The meaning of Al- Mani and its Peculiarities

(۹۱) اَلْمَانِعُ جل جلالہٗ

The Hinderer

Five Peculiarities

1. Reciting this beautiful name of Allah Ta'ala (exalted) 20 times lying down on the bed will remove any differences one has with ones spouse. All disputes will also be settled. Instead a strong bond of love and affection will result.

2. One who recites it excessively will be protected against all calamities.

3. If recited for any legitimate purpose, it will materialize Insha Allah.

4. Reciting it 100 times will Insha Allah Ta'ala resolve a dispute between two people.

5. Anyone having an unfulfilled need should recite it morning and evening. Insha Allah Ta'ala the need will be fulfilled.

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The meaning of Ad- Dhar and its Peculiarities

(۹۲) اَلضَّارُّ جل جلالہٗ

One Who Brings Distress

Five Peculiarities

1. If anyone recites 'اَلضَّارُّ'100 times on a Thursday night will attain spiritual and physical safety and it will draw him closer to Allah Insha Allah.

2. If anyone recites this blessed name and then says the name of an oppressor, the oppressor will Insha Allah Ta'ala be distressed and the reciter will remain safe from

his oppression.

3. Anyone who has attained a certain spiritual rank should recite it 100 times on every Thursday night. Insha Allah he will remain steadfast and will reach the ranks of those nearer to Allah.

4. Anyone who is not respected should recite it 100 times on every Thursday night and on the days of Bīd (13th, 14th, 15th of every lunar month) after Isha. Insha Allah he will attain respect.

5. Anyone who recites 'اَلضَّارُّ النَّافِعُ' 100 time every Thursday night will Insha Allah be honoured by his people and will remain in safety.

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The meaning of An- Nafi and its Peculiarities

(۹۳) اَلنَّافِعُ جل جلالہ

The Benefactor

Seven Peculiarities

1. If recited before embarking a sea-going vessel or any conveyance whatsoever, its recitor will be safeguarded against all hazards and perils-Insha Allah.

2. If anyone recites 41 times 'یَا نَافِعُ' before start of a task, the task will be completed as intended.

3. If anyone says this name before intercourse righteous children will be born Insha Allah.

4. If anyone recites this name and blows over a sick person Insha Allah he will get well.

5. If anyone recites it in the month of Rajab he will Insha Allah Ta'ala be revealed some of the divine secrets.

6. If anyone recites it for four days as often as possible he

will Insha Allah Ta'ala never suffer from distress.

7. Anyone who recites it during the journey of hajj (pilgrimage) will Insha Allah return home safely.

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The meaning of An- Nūr and its Peculiarities

(۹۴) اَلنُّوْرُ جل جلالہٗ

The Light

Four Peculiarities

1. If recited 1001 times after reciting surah Nūr, the recitor's heart will be illuminated with Nūr.

2. If anyone join 'اَلنَّافِعُ' with it and then recites it over a sick person, he will get well Insha Allah.

3. The one who recites it every morning will have Nūr in his heart.

4. If anyone recites it in a dark room so frequently that he reaches a state of ecstasy, he will witness amaze.

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The meaning of Al- Hadi and its Peculiarities

(۹۵) اَلْهَادِیْ جل جلالہٗ

The One Who Guides

Eight Peculiarities

1. Anyone who raises both hands as in dua and gazes towards the sky and recites this name several times, Allah Ta'ala will give guidance to him and associate him with the pious and the devout.

2. If anyone recites 1100 times ' يَاهَادِیْ! اِهْدِنَا الصِّرَاطَ '

'الْمُسْتَقِيْمَ' after Isha he will Insha Allah become self sufficient and will get guidance of the straight path.

3. Anyone facing a difficult situation should offer two rakah of prayers, reciting Surah Ikhlas after Surah Fatiha in both the rakah. After Salam he should recite this name as much as he can in one breath. After that he should make du'a Insha Allah Ta'ala it will be accepted.

4. If anyone is in a journey and unable to find the way he should say 'يَا هَادِئ اِهْدِ'. Insha Allah Ta'ala he will find the way.

5. Reciting it or keeping it with oneself in written form develops foresight and understanding. Its remembrance is also useful for those in the rule.

6. If anyone recites it 400 times after obligatory prayers he will receive tremendous support.

7. If a king recites it so excessively that he reaches a state of ecstasy his people will become faithful to him.

8. Its remembrance is beneficial for the spiritual ascension of the salihin.

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The meaning of Al- Badi' and its Peculiarities

(٩٦) اَلْبَدِيْعُ جل جلالہ

The Deviser

Five Peculiarities

1. Anyone facing a hardship or grief should recite 1000 times 'يَابَدِيْعَ السَّمٰوَاتِ وَالْاَرْضِ'. Insha Allah he will get relief.

2. If anyone performs ablution and goes to sleep while reciting it he will get guidance through a dream concerning a task he was not sure of.

3. If anyone recites 1200 times for 12 days 'يَابَدِيْعَ الْعَجَائِبِ بِالْخَيْرِ يَابَدِيْعُ' after Isha then the need for which it was recited will be fulfilled before the end of this act Insha Allah.

4. For getting relief from a hardship or fulfilling an important need 'يَابَدِيْعَ السَّمٰوٰاتِ وَالْاَرْضِ' should be recited 70,000 times.

5. Anyone who recited this name excessively will be granted by Allah Ta'ala (exalted) knowledge and wisdom and his tongue will deliver such words of knowledge as he had never known before.

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The meaning of Al- Baqi and its Peculiarities

(۹۷) اَلْبَاقِیْ جل جلالہٗ .

The Eternal

Five Peculiarities

1. Anyone who recites this name 1000 times on Thursday night Allah Ta'ala (exalted) will protect him against any kind of harm or loss and Insha Allah all his good deed will be accepted and he will have no sorrows.

2. Anyone who recites this blessed name 100 times before sunrise every day will Insha Allah have no sorrow till he dies and will be forgiven in the Hereafter.

3. Anyone who wants to over power his enemy should offer 2 rakah prayers and recite this name 100 times anytime regularly on Saturdays. Insha Allah the enemy will become subservient to him.

4. If anyone recites it 113 times after every fardh prayer no one will be able to remove him from his position even if the men and the jinn unite against him.

5. Anyone who routinely recites 'يَابَاقِيْ' 100 times, Insha Allah his deeds will be accepted.

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The meaning of Al- Wārith and its Peculiarities

(۹۸) اَلْوَارِثُ جل جلالہٗ

The Supporter / One Who Remain Alive After All Else is Destroyed

Three Peculiarities

1. Anyone who recites 'یَاوَارِثُ' 100 times at the time of sunrise will Insha Allah be protected against any kind of pain or sorrow or hardship in this world and in the Hereafter. It is one of the hidden secrets.
2. Anyone who recites it 1000 times between maghrib and Isha will Insha Allah be safe from any shock or distress.
3. If anyone recites it frequently he will receive barakah in his wealth, all his matters will be resolved and Insha Allah Ta'ala he will remain in peace. He will live a long life.

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The meaning of Ar- Rasheed and its Peculiarities

(۹۹) اَلرَّشِیْدُ جل جلالہٗ

One Who loves virtue or Guides towards virtue

Five Peculiarities

1. One who does not have the idea to accomplish a particular task or is unable to work out plans regarding a certain task he should recite this name 1000 times between Maghrib and Isha. Insha Allah he will see the plan in his dream or he will know in his heart.
2. For removing difficulties and attaining success in the business it should be recited daily.
3. Anyone who recites it before going to his wife will Insha Allah be blessed with a righteous son.
4. For guidance to the right decision it is beneficial to recite it 100 times after isha.

5. Anyone who recites it 100 times after isha his amal (act) will be accepted.

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The meaning of As - Sabūr and its Peculiarities

(۱۰۰) اَلصَّبُوْرُ جل جلالہٗ

Most For bearing

Seven Peculiarities

1. Anyone who recites it 100 times before sunrise will Insha Allah be protected against all calamities and the tongues of the enemy and the envious will remain tied.
2. Anyone suffering from hardship should recite this name 1020 times. Insha Allah he will get relief and peace in his heart.
3. Anyone who recites it excessively his grief is replaced by pleasure.
4. For all needs it should be recited daily 298 times.
5. Anyone faced with distress, grief or hardship should recite this name 33 times. Insha Allah Ta'ala he will get relief.
6. Anyone who regularly recites this name at midnight or in the afternoon his enemy will be calm and pleased towards him and the king will be pleased with him. This name is effective in removing anger and grief from the heart.
7. This recital is done by those who do *majahida* (great endeavour). It keeps them steadfast.

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کرم ہم پہ کر دے تو رب کریم
کریمٌ کریمٌ کریمٌ کریمٌ

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INDEX CUM CONCORDANCE OF THE HOLY QURAN
ALHAAJ ALTAF KHAIRI

AN APPROACH TO THE QURANIC SCIENCES
MAULANA MOHAMMAD TAQI USMANI

MESSAGE OF THE QURAN
ATHAR HUSSAIN

A GLIMPSE OF AL QURAN UL KARIM
LA'L MOHAMMAD CHAWLA

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LIFE INSURANCE
MUFTI MOHAMMAD SHAFI

THE ISSUE OF INTEREST WITH COMMERCIAL INTEREST
MUFTI MOHAMMAD SHAFI

PROVIDENT FUND
MUFTI MOHAMMAD SHAFI

MERITS OF THE TWELVE MONTHS AND THE RECOMMENDED PRACTICES
MUFTI ABDUL SHAKOOR TIRMIDHI

SLAVERY IN ISLAM
MAULANA SAEED AHMAD

THE LAWS OF DUA
MUFTI MOHAMMAD SHAFI

PUBLICATIONS OF DARUL ISHAAT

SIRAH & HISTORY

MERCY FOR THE WORLDS **3 VOLS.**
QAZI SULEMAN MANSOOR PURI

WORSHIP IN ISLAM (FROM SIRATUN NABI)
SAYYED SULEMAN NADVI

ETHICS IN ISLAM (FROM SIRATUN NABI)
SAYYED SULEMAN NADVI

THE LIFE OF MOHAMMAD ﷺ
HAYKAL

MOHAMMAD THE PROPHET OF REVOLUTION
WAHIDUDDIN KHAN

THE WAY THE NOBEL MESSANGER OFFERED HIS PRAYER
MUFTI JAMIL AHMED NAZIRI

MOHAMMAD ﷺ IN THE BIBLE
ABDUL AHAD DAWOOD

MOHAMMAD ﷺ IN THE QURAN
MAULANA HIFZUR REHMAN SEOHARVI

THE BENEFACTOR OF MANKIND AND HUMAN RIGHTS
DR. HAFIZ MOHAMMAD THANI

PROPHETIC WAY OF TREATMENT
BADR AZIM ABADI

SAYYIDINA MOHAMMAD ﷺ
MUFTI A. H. ILYAS

THE PROPHETIC MEDICINE
IBN QAYYIM AL JAWZIYYA

THE LIVES OF SAHABAH **3 VOLS.**
MAULANA YOUSUF KANDHLAVI

USWA-E-SAHABAH (THE WAY OF SAHABAH)
ABDUS SALAM NADVI

BIO GRAPHIES OF THE WOMEN COMPANIONS OF THE HOLY PROPHET ﷺ
ABDUS SALAM NADVI
SAYYED SULEMAN NADVI

STORIES OF THE HOLY PROPHETS WITH ADDITION
IBN KATHIR

Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is commited on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

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